A treatiſe of

MELCHISEDEK, PROVING HIM TO BE *SEM*,

the Father of all the ſonnes of *Heber*, the firſt king, and all kinges glory: by the generall conſent of his owne ſonnes, by the continuall iudgement of ages, and by plentifull argumentes of Scripture.

*Heb.*7 4.

Now conſider how great HE is.

Imprinted at Londō for *Gabriel Simſon* and *William White*.

1591.

OMNE ✠ BONV̄ ✠ SVPERN E

BRITISH MUSEUM

To the right Honorable Syr WILLIAM CECILL, *of the* honorable order of the Garter. Knight, Lord Burghley, Lord Treasurer of Englande: grace and peace from the iuſt king of Peace.

THe heauenly ſayinges of *Moſes* (Right Honorable) concernyng *Melchiſedek*. *Gen.*14. and the commaundement of conſideryng how great the party is. *Heb.*7. can not well take place in our hartes, vnleſſe the perſon be knowen: that all ſpoken of him may be taken in due ſenſe. For eyther we ſhall clyme three ſteppes to high with *Melchiſedekians*, *Hierax*, or yet *Origen*, who make hym more then a mortall wight: or we ſhall fall too low, with the common *Greekes*, who make him eyther a *Chanaanite*, or leaue him to be an obſcure man. But when we finde out certaynely who the perſon is then we may ſafely examine all that is ſpoken of him. And in my opinion, that which is written of hym, reacheth ſo farre both to the firſt *Adam* one way, and to the ſeconde *Adam* an other way, ſtyll ouerſhynyng *Aarons* ceremonies: that an errour in this matter wyll no leſſe frette the webbe of holy Story, then the worke of a VVeauer is hurt, when many thriddes in

one place are pulde away, which reached through the whole peece. In a matter of this weight, I iudged my labours ſhoulde be well ſpent, that I might both ſhake off quite, from all myndes which vſe my paynes, that which is to be reiected: and helpe to ſettle better the ancient trueth. To that ende I handle the chiefe diuerſities that haue been touching *Melchiſedek*: and ſpeake for one opinion more at large: which *Hebrewes* alwayes helde, and *Latines* moſt commonly: that *Sem* the father of all the ſonnes of *Heber*, muſt needes be the man. VVhereas many and great men thought otherwyſe: but neyther the moſt ancient, nor the moſt part, nor onely of the beſt: I leaue all to the Reader to iudge: who, yf he be of Learnyng, will eyther (as I truſt) folow the oldeſt opinion continued ſtyll, or without blame geue others leaue to folow it. In choſing a particuler Iudge, I finde your Lordſhyp, meete to geue a right cenſure in difficultyes: and I ſuppoſe you wyll delyght to heare what antiquity ſpeaketh, and the matter it ſelfe in this cauſe. You ſhall finde this matter much lyke that, wherein once your L. beſtowed long time in ſpech with me: and many of the very ſame poyntes (though to an other concluſion) wyll here offer them ſelues. As the other, in my mynde, were of profite to be knowen: ſo by theſe I truſt, the ſtudent in Diuinitie wyll thinke him ſelfe ſomewhat holpen. And that both may come togeather, yf it be not a trouble to your leaſure to remember, it wylbe a benefite to Scholers for to marke how ſome Counſellers looke into their ſtudies, and teach by ſodayne demaundes what poyntes experience of whole kingdomes require to be playnely taught in the worlde: which the common ſort lytle thinke of: and for want of iudgement raſhly diſpiſe. Partly I am dryuen to this by the defence of myne owne ſtudies in *Hebrew* and *Greeke* writers, which many had rather

ſpeake

speake ill of, where they skant can reade, or not at all know one booke from an other, then take the paynes due to the kinde: which woulde require great part of a mans lyfe. To shew such how they shoulde be blamed of learned Counsellers for vnskilfulnesse, I wyll craue leaue to publysh your conference: that others may be more warned to blame lesse, the blameles: and better to marke what the vse of lyfe ouer all the worlde requireth to be knowen. So this Preface wyll do as much good, as the rest of the Booke, touching *Melchisedek*, or more: and I shall draw your L. to be a defender of *Linguistes* studies: which being simply the best for openyng of holy wryters, are simply the least considered, as some finde it. I could for tryal herein, propounde two sayinges, the one from. *Num.* 24. *Cittim* shal afflict *Heber*, and be perishyng continually: an other from *Matth.* 1. *Iechonias* begate *Salathiel*: the openyng of which two places, woulde more shake the sharpest enemies of seuerall Religions, then whole skores of Volumes doe. For ignorance hereof maketh many thinke, that *Italy* is not condemned in *Moses*: but holde it left a place of great holynesse. For not knowyng the other, men be so vnskilfull in the Lordes kinred (which they that despise to know, are not worthy to lyue) that of a million, skant one can be founde that can shewe in order, without a senseles entanglement, how our Lord commeth of *Dauid*: which is one poynt of our beliefe. This full bitterly a *Iew* obiected to me, that we coulde not proue by the two Euangelistes, that our Lord commeth of *Dauid*. And this maketh them continue faythlesse. Such woundes *Linguistes* only heale. But I wil returne whence I departed. Fiue yeeres agoe your L. requested me to repayre to the Court, concerning the *Greeke* translation of the *Hebrew* Prophetes presented to you, and concernyng perusing of the Englysh: to haue more integrity

At Francfurt. 1590.

and playnneſſe accordyng to the *Hebrew*, and the Apoſtles *Greeke*. Then you afforded moſt willingly three houres ſpech for matters of chiefe and generall vſe, and of great hardneſſe: in ſuch ſort that I was amazed how you ſhoulde haue eyther ſuch leyſure, to be ready in them, from your politicall affayres and ſtudies, or ſo right and profounde a iudgement for the bones in the body of Scripture, as Diuines ſkant thinke of, tyll great errours driue them to conſider. Beginnyng from the *Greeke*, you demaunded why the. 70. ſhoulde not be more accompted then the *Hebrew*, ſeeing the Apoſtles folowe it. Reaſon beyng rendred, that they were to folow it, becauſe Heathen commonly knewe no other Bible: You further examined how farre they folowed, and in eche kinde tryed out the matter. Their ſtrangeneſſe of imitation was, in that they refuſed not bare faultes of Grammer as often appeareth: to teach vs not to fight for wordes: Secondly, they folowed the. 70. where they hid their minde, as in *Kenan. Gen.* 11. and *Luk.* 3. and in Seuentie and fiue ſoules, for Seuentie. *Gen.* 46. *Act.* 7. or deale as Paraphraſtes or abridgers: which often they do. Thirdly, in ſome rare vſe of a worde. One example of that offered it ſelfe. *Heb.* 10. which miſtaken by Tranſlaters, putteth all men to a plundge. For it is ſayd: No further offeryng remayneth for ſinne, yf we after knowledge of the trueth ſinne ἑκουσίως whiche ought not there to be tranſlated willingly: rather of pretenſed malice, from *Exo.* 21. 13. where ἑκών is in Hebrew *Zadah*, *inſidiatus*, lying in wayt, or *iazid*. 14. wylfull, or malicious ſpiteful. And ſo the diſputation was plaine againſt the *Iewes*, wilfully faythles: and no further griefe to diſtreſſe the conſcience of any. This was examined as a thyrd kinde of the 70. folowed. You examined likewyſe, turning to your Bible the. 70. Tranſlations refuſed; when a chiefe matter.

ter was weakened by the. 70. therefore *Paul* ſayd, for this cauſe ἐξήγειρα, I rayſed vp, not διέτηρησας thou haſt been ſuffered aliue: becauſe he woulde expreſſe the *Hebrew* more playnely. Moreouer for heauenly eloquence, how the Apoſtles departed from the Tranſlation: namely *Heb.* 1.3. that your L. diligently tryed by *Eſay.* 4. and other places. Neyther was the *Hebrew* left vntryed with the. 70. for a rare text: or in ſome vſe an onely: VVhy we ſay. *Pſa.* 2. Kiſſe the Sonne: where the *Latin* hath after the Greke, *amplectimini eruditionem.* The opening of that drew more matter. I aunſwered, that by both Tranſlations it might appeare, that the *Hebrew* worde was *Bar.* Now the *Hebrew* worde *Barar* (To teach) myght by proportion of language haue *Bar* for doctrine: Though ſo in vſe any where it commeth not: but for a ſonne, it doth in the *Prouerbes.* 31. 2. *Bar.* and *Dan.* 3. *Bar*: and in the new Teſtament *Act.* 4. *Bar-nabas* was expounded, Sonne of conſolation. This text *Litigious*, for the writing amongſt the *Romiſtes*, for the meanyng with *Iewes* folowyng the. 70. your L. mooued to be expounded. For the Tranſlaters I geſſed, that either they feared to tranſlate for Heathen, vngrounded vpon the Trinitie a diſtinct ſaying of one perſon, The Sonne, leaſt Heathen ſhould turne it to a wrong meaning: or they marked it not. As in *Daniel* they knew not how to tranſlate *Iecareth* Meſiah: Meſiah ſhalbe killed: becauſe they vnderſtoode not the matter: or they feared to publiſhe it in a playne phraſe, and in *Greeke*. Vpon mention of *Daniel*, your L. requeſted an opening of the whole Booke, & examined the particulers: what times or yeeres it conteined, what Empires: and how the Image legges, which were to be made duſt, before the Stone was made a Mountayne, myght not be taken for the *Romans*. For ſo we ſhoulde conclude with *Iewes*, that Chriſt is not yet come: as

Rom. 9, 17.
Exod. 9, 16.

alſo by the fourth Beaſt: yf we made it the Romanes. And for the Golden text of Daniels Seauens, your L. had read ſome that I then had not, of great accompt. It woulde be too long to runne now through all. I coulde not faſter runne then through any part of myne owne ſtudies, then you purſued in demaundes for the chiefe matter. Your ſhortneſſe in propounding queſtions, readineſſe in conceyuing a full aunſwere, diligence in trying Scriptures, dexteritie in replying vpon colour of doubt, quickneſſe in trying what confidence I had in myne aſſertions: and laſtly, ſingular Gentlenes of encouraging my ſtudies, with entreaty to repayre often to you: theſe partes do aſſure me of a Iudge fitte for wyll and ſkill. As I thinke it a griefe for one to be hindred in matters of deepeſt vſe & learning, by ſuch as haue no ſkill in that kinde, yet placed where ignorance hath no prayſe: and I alſo had rather lyue any where (as my letters ſpake to your Lordſhyp) then where I finde not due acceptation of trueth: So I finde it, and holde it part of comfort, that ſome be in high place able to iudge, what be the ſureſt Poſtes in the buyldyng of Religion: and know that accompt ſhoulde be made of the Carpenders. Alſo, that I may leaue an open defence of ſtudies commendable by nature, though not many would commende them. VVherfore I willingly reuiue the memory of your Lordſhyps ſpech: to liue through all memory: and to ende as I began, To your Lordſhyppes protection I commende this Treatiſe, to finde interteynement: but ſo farre, as trueth ſhall be ſeene to require.

Your Lordſhyps
to commaunde:

HVGH BROVGHTON.

A treatiſe touching the ſundry opinions concerning Melchiſedek,

who he ſhoulde be: wherein is enterlaced a diſcourſe of the olde Greke tranſlatours, hiding their mynde for *Gen.* 5. and 11.

SUndry opinions hath *Epiphan'us* of Melchiſedek, what, or who that perſon ſhoulde be. But time hath vanquiſhed part of them, frō defence of ẏ learned by writing, though in phantaſies of men they be quicke. Part, haue yet their defenders of ſundry ſortes vntyll this day. Of ſuche as are vanquiſhed, a ſhort ſpeeche may ſuffiſe: of the others, more ſhalbe ſpoken: to ſettle one, true. Epiphanius, booke 2. her. 55

1 The *Melchiſedekians* framing a deadly hereſie, as *Epiphanius* doth recorde, helde Melchiſedek to be a certaine wight dwelling in ſome place, which none can tell of, being a wight greater then CHRIST. Forſooth they woulde ſtabliſhe that opinion from (*Pſal.* 110. 4.) Thou art a Sacrificer for euer, after the order of *Melchiſedek*: as though Chriſte muſt therefore be inferiour, and needing the order of the other. And of Melciſedek they holde it to be properly ſpoken, that he is without father, without mother, without kinred: going about to proue that, from the Epiſtle to the *Hebrewes*. Now from the ſame wordes they may be confuted. As *Dauid* prophecying of the LORD, ſayd, that he ſhoulde be a Sacrificer after the order of *Melchiſedek*: by the very ſame Scripture ſheweth the Apoſtle, The firſt Opinion.

A treatise of Melchisedek.

That euen *Christ* should be that Sacrificer, who is Lord in *Dauid*. *Psal* 110. and aboue all to be praysed for euer. *Rom*. 9. Of Melchisedek speaketh the Apostle in the same place, that he likened to the Sonne of God, continueth a Sacrificer for euer. Now if he be but likened to the sonne of God, he is not equall to the sonne of God: For how can the seruant be equal to ye maister? Now Melchisedek was a man. That *Epiphanius* proueth afterwardes. And that, VVithout father, without mother: is not sayd, as though he had not father and mother: but because they are not in most manifest sort (κατὰ τὸ φανερώτατον.) named in the Scripture. How many others haue not their kinred in ye most manifest sort, as Daniel, Sidrac, Misac, and Elias?

This much for the Melchesedekians, out of the Greeke father *Epiphanius*: wherein I coulde wyshe some to marke how grauely and truely, the learned Father expoundeth the wordes, without father, without mother. For whereas he * maketh the relation to be only to *Gen*. 14. they do not wel that stretch it further: as though the holy Ghost had sayde, in all the Scripture, a father or mother for him can not be founde. So they might as wel say, that by al the Scripture it coulde not be proued, that he had beginning of dayes, and ende of lyfe. Whereas the Apostle expresly teacheth, That it is ordeyned, that all men once shall die. Now of Melchisedek it is as wel ‡ affyrmed, that he lyueth: as that he is without father and mother. But by the Scripture we may gather, that he dyed: therefore as well, that he had father and mother. Wherefore it is not properly spoken.

* In saying κατὰ τὸ φανερώτατον. that is: in the most manifest sort.

‡ Heb. 7. Gene. 3.

Let none thinke, that the spirite of God is controlled, by seeking his name and parentage. *Iob* woulde tell vs, that it is not good to defend Gods cause with an errour, (*pretending a religion*.) Neyther is the Figure hereby destroyed. For it is not spoken simply, but in relation. And euery ‡ wyse man wyl graunt, that he had both father and mother. And why shoulde the Figure be more defaced, by a certayne father

Iob. 13. 7.

‡ By S. Augustines leaue.

father taught vs, by sundry argumentes, by Moses when he wrote, then by obscure fathers? The Apostle disputeth of *Melchisedekes* case, as in Abrahams tyme he was knowen, when he was alyue, and actually a figure of Christ, not medlyng with that certayntie, whiche is euident since Moses wrote a Comment vpon that case, shewyng what man was then alyue, at Salem greater then Abraham. And without the story of Sem, I thinke we shall hardly performe this charge: Consider how great this man is: or vnderstande this: Of him we haue many thinges to be spoken, hard to be vttered: because ye are dull of hearing. Folow then the Apostle, and marke his wordes: and know both the reason of Moses silence, *Gen.* 14. and his vndoubted proper meaning from *Gen.* 9. what man he must needes be, who then was king of Salem. It is a frowarde modestie, which wyll not search when God biddeth: and the stopping of the eares, is Serpentlike: when God blameth for dulnes of hearing. Heb. 7. Heb. 6. Gen. 14. 18

The Apostle (in deede) from the silence of Moses testifieth, that he was a figure of the Messias. But how large may we expounde his silence, to be ouer his whole lawe, or in the phrase touching Melchisedek? Doubtles touching the open and present story of Melchisedek. For to whom doth he testifie that? but to the *Hebrwees*: which so holde it vnto this day, as the Apostles speach doth handle it: who both consider the Figure representing one more then a man, & also can playnely proue, in historical kinde, by Moses from other places, who helde Salem then: and who then alyue might be holden greater then Abraham: whereby it might well be knowen, what particular person, both the Apostle meant, and the Hebrewes knewe to be spoken of. And why then shoulde men draw the matter otherwyse then euer the Hebrewes would suffer it to be drawen? *Sickerles* the Apostle woulde reason, as the Iewes might vnderstande: and neuer woulde his argument, which must be playne,

bring more entanglementes then all religion had. But the Iewes shoulde haue been more entangled by a doctrine making any then alyue greater then Abraham, but such as had the promise of Christ before. Therefore the Apostle would neuer go about, to thrust an opinion vpon them: for one greater then Abraham, but woulde talke accordyng to their meanyng. Let none thereon frame a godlyer modestly vnto him selfe, then the whole sway of Hebrewes, touching an Hebrew poynt, wil suffer: and the Apostle writing to them: expounded by their continuall iudgement. Neyther let any euer thinke, that God would forbid searching of the Scripture for a matter of storie: as the kinred of a man is: but rather charge vs to marke al poyntes, the first and the later: that in all, Gods playne constancie of blessing myght appeare in a man: whom wicked Canaan knew to be glorious, but no more regarded his state, or knew his kinred, byrth, or death: then yf he had them not at all: Yet might haue knowen, yf their Fathers had delyuered the memorie of Noes blessing from age to age vntyll theyr tyme: and had taught them who dwelt at Salem, borne before the worlde now, not of their kinred: nor lyke to ende his lyfe in theyr dayes, by reason of lusty strength. An higher poynt Melchisedek resembled, to which the proper *storie woulde bring by degrees: whiche to knowe we are bounde. The ignorance of that bred the *Melchisedekians*: The confuting of them, I trust, shall not be needefull in this age, but so farre as men somewhat touch them, in mistaking the spech: without father, without mother. &c.

2.Pet.3,7.

Conferre Gen. 9.& 11.& 14.

The seconde Opinion.

2 There sprang another opinion that was somwhat holden of some olde Latines, otherwyse the best learned: But *Epiphanius* fathereth it vpon *Hierax*, which taught earnestly that Melchisedek was the holy Ghost, because he was tearmed to be lykened to the Sonne of God: and applyeth these wordes, Abydeth a Sacrificer continually, to that which the

the Apostle sayd: The spirite maketh intercession with groninges vnspeakable. But *Hierax* hath mist extreamely. For the Holy spirite neuer tooke flesh: Wherefore he coulde not be a king of Salem, and a sacrificer of one certaine place: For, euery (high) Sacrificer is taken from men. Some pardon must be geuen to them that helde this errour, more then to the former: by reason that of two other opinions, which haue had some stroke: neyther coulde greatly please the Grekes vntyll this day, as shal appeare by the discourse. Also amongst the Latines *S. Augustine* was a mighty wrestler for ỹ defence of *Hierax* minde, styrred vp by ỹ fondnes of that one opinion, which Greekes somwhat liked of,‡ either not knowing, or not considering cleerely the Chronicle and storie fortifyng the other. These two opinions agree in one poynt, that Melchisedek was a king of a smal kingdome in Chanaan: Or as one translateth *Tremelius*, (a lytle § Chananite King:) for as the Iewes language is called in *Esay*. 19 The speech of Chanaan: so any one dwelling there, might as well be of *Tremelius* called Chananeus. Now by both sides, who holde this opinion, Melchisedek cannot be any spirite: but one that hath Adam and Noe to his father, and doubteles to his mother Eue namely: and had both beginning of dayes, and ende of lyfe in prophetie: and lyueth not continually on the earth: nor can abyde a Sacrificer for euer, otherwyse then by the description of Melchisedek. *Gen.* 14. Unto which onely the Apostle woulde haue vs to referre those speaches: seeing the rest of Scripture, woulde teach otherwyse of the very man, which we must marke, vnlesse we be dull of hearyng: to know who by many degrees, shoulde be greater then Abraham. From this one stocke of this king in Chanaan, growe two branches: one beareth vp them, who make him to be of Chanaans seede: an other holde they, who say that he is Sem the sonne of Noe. The first the Greekes brought in, who helde that Sem could not then be alyue: The other helde the Hebrewes.

Rom. 8. Heb. 5. 1.

‡ That Melchisedeck was a Cananite by kinred. Epiph. in Here. 55.

§ That he was no farther a Chananite then by place. Œcum. vpon Heb. 7.

A discourse touching the *Greeke translation.*

A discourse touching the Septuagint.

I Will separate these two from the former, by a discourse touching the Greke translation: and that the Grekes case and iudgement may better be knowen, I wyll here enterlace a long discourse, to shew how *Gen.*5.& 11. the Greke translation differeth from the true grounde and infallible the Hebrew text: wherof from Ezras age, euery ‡ letter in the Hebrew was reckoned. I wyl lay downe the vsual translation accordyng to the Hebrew, and also that of the Greeke, from the *Septuaginta*: Whose translation, though we haue not sincere, but for many sentences, patched of sundry other translations, a sentence being repeated sundry wayes, and tymes, where the Hebrew hath but one saying: yet for the body of the worke, it is the *Septuagint*, as may be gathered. For the newe Testament writeth many hundredes of proper names, accordyng to the common Translation which is called the *Septuagint*: as Ar, not Har: Mageddon, not Megiddo: Sadduc in Sadducees, as Sadoc is Sadduc. *Ez.*7. and many such: But these examples I bring, to shewe that the Greeke * copies are not (as some write) in those wordes corrupted. Such also are ὑπόστασις Hope, *Ruth.*1.12. *Heb.*3.14. συκοφαντεῖν to oppresse. *Iob.*35. *Luk.*3.14. ὀρθομεῖν. *Pro.*3.6.2. *Tim.*2.15. to settle a ryght, ἀνθρωπάρεσκος. *Psa.*53. *Eph* 6.6. And as περμολόγος for vnreligious, or robbe Altar *Act.*17. can not wel be expounded, but by Demostines frō his oration, for Ctesiphon: as Vlpian expoundeth him: and agayne as ἀνεργέται *Luk.*22.25. cannot be expounded so well as from the same orator, making a difference thereby betweene the equall voyces in *Attens* gouernement: and the sole principalitie of a kingdome, where all passeth by one voyce and commander: so many places of seuerall common wordes, vsed by the Apostles, and also hundredes of phrases may and must be referred for examination to the Greeke translation which

‡ Rabbi Sadaias hath made a Treatise of that: which Elias hath ioyned to his Hammasoreth

* Apocal.17. Mat.3. Mar.12 Luk.20. Act.5

Of the Greeke translation.

which we haue now: though so much mangled, and differing in sundry copies, that some tymes it would seeme a seuerall worke by diuersitie of copies. And this I dare affirme, that who so is not acquainted with it, vnderstandeth not fully the Greeke of the new Testament. That being so, as the common vse helde, we may holde that the common Greeke translation (though in some poyntes compounded of others fiue * or sixe, which *Athanasius* & *Epiphanius* reckon, and wholly is an other for the booke of *Daniel*:) yet that for farre the greater part, it is the olde *Septuagint*. That also appeareth by the Greekes citations. Doubtles the Romistes thynke the Edition of *Pius quintus*, to come neare to the *Septuagint*. Accoyding to that will I translate the 5. and 11. of Genesis, and set it ouer against the Hebrewe, ioyning some obseruations, not vnprofitable for them that loue the trueth. Herein you shal see yeeres more then the Sunne measured, hastenyng to the North, and returnyng to the South. For seuerall hundredes be added to all these men, to Adam, to Seth, to Enosh. to Kenan, to Mahalacel, to Enoch, to Arphaxad, and to hym a new Kenan (a man of *Vtopia*, that neuer was) with yeeres lyke the rest: after him to Selah, to Eber, to Peleg, to Regu, to Sarug, to Nahor: to eche one of these seuerall hundrethes of yeeres. These dayes God sought not out: and lyght dyd neuer shyne in them. The Starres that brighten the day knewe them not, nor the Horizon of the Ocean that beareth vp VVhales. But as the Egyptian *Greekes* folowed the old *Egyptians* and *Chaldeans*, that faygned yeeres: whose dayes neuer came in number of monethes: So for their weakenes did the Greeke learned *Hebrewes* fayne a thousand yeeres, and many hundredes, that neuer saw the eyelidde of the morning.

Great cause they thought offered so to dally, with prophane folke that sought for the Hebrewes learnyng and bookes, onely for hauerie of a Library, nothing for conscience to the Law of God: and would come with such mindes

* Aquilas, Symmachus, Theodotion: and two without the Authors names.

These ioyned, made Hexaplun: that is a sixfold worke: the Hebrewes both in Hebrew letters, & also in Greke letters, but Hebrewe wordes made vp Octaplun the eyghtfolde worke. The translation of Lucian the martyr: & that of Sophronius, though not from the Hebrew, were of good accompt. Moses of late dayes is set foorth, in a Greeke translation: but in Hebrew letters, by a wicked Iew: to deface the Greke now vsed.

to spie likelyhood of errour, to catch at: as the men of *Iericho* came vnto the house of Rachab, to haue caught the spies. Therefore as Rachab vsed a mockage with her enemies: and sayde an irony or floute, that they taking her wordes in propriette, let the Spyes escape safe: So the Ebrewes coueted to do: being requested to turne their Prophetes into *Greeke*, by a King whose father, before that tyme, pretendyng fauour to the Iewes religion, and comming into their towne on the Sabbath quietly, straight way by force did surprise their Citie. They were in feare least the sonne would folow his fathers steppes, and picke quarrelles at their wrytinges: which he would try by Heathen, no whit further esteeming them, then with Heathen they had some likelihood of agreement. They thus fearyng harme, seeing no hope of doyng good with proper trueth, would not cast Pearles before Hogges, nor holy thinges before Dogges: to tread them vnder their feete, and to be rented them selues: but altered such poyntes, as most would haue stirred *Egyptians* to contention. The tyme and Chronicle was the chiefest poynt, wherein the Heathen would fight agaynst them. For some inckling they had of the 1 Creation, of a 2 woman full of giftes, that brought sorowe into the worlde, 3 of disdayning a perpetual youth, and enuying that a fire * (which 4 is lyght of knowledge) was hid from them: of olde age, brought in by a Serpentes counsell: and yet 5 reaching to ‡ a thousand yeres, whose infancie might endure an hundred yeeres: of lyuing by foode of Plantes, § of the deluge: of ✕ the Tower buylding, of the Sunne twise altered in his course, of Moses, of Chanaan subdued. These poyntes, and many such dyd ỹ heathen somwhat know: but for the times would they chiefly haue hyalled. Great is that matter, and greatly to be considered. For that sentence which Tatianus in Eusebius vsed as one sufficient to ouerthrow all the Philosophers learnyng: and of late for the contemners in our tyme, *M. Ioseph Scaliger*, that rare learned man, prefixed in the

R. Abraham, Ben-Dauid in Kabala.

1. Homer, Plato in Timæo.
2. Hesiod in Pandora.
3. Nicander Ther.
* Alexander polyhistor.
4. Clem. 1. Strom.
5. Ioseph out of Hesiod: and Diod. Sic Ouid. 1. Metam. Herod 2. Euseb 1. præp.
‡ Manethus, Molus, Estiæus, Ecatæus, Ellanicus, Acousilaus, Ephorus, Sibylla
§ Berossus Chaldæus, Hieronymus ægiptius, Nicolaus Damascenus, Mnaseas.
✕ Eupolemus. Euseb. 9. prap.

Of the Greeke translation.

the entrance to his booke *de Emendatione temporũ*: The same doubtles had the ancient *Hebrewes* in their mynde. And this is that sentence, which wayeth so much: VVhere the description of time is not well setled togeather, there can be no trueth of storie. Wherein the *Egyptians* and the *Chaldeans* were extreamely deceyued, as may appeare by *Greeke* recordes. Marke for these howe the *Greekes* reckon their tymes. *Laertius* writeth of the *Egyptians*, that *Vulcane* the sonne of *Nilus* was authour of Philosophy: of whom continued a succession of Priestes and Prophets. Nowe from this *Vulcane* to *Alexander* the Macedonian were yeeres, eight and fourtie thousande, eight hundred sixtie and three, Jump forsooth. They woulde seeme not to misse one yeere of so great a tyme: whereas at *Alexanders* byrth, the whole worlde neuer had yet seene yeeres three thousande fyue hundred and eightie: by the Scripture accompt, conferred with the greatest constancie of the Heathen. And to make their tales somewhat more notable: they ioyne further obseruations, to make all more sure, that in this space there were Eclipses of the Sunne three hundred seauentie and three: of the Moone, eight hundred thirtie and two.

Diog Laer. in his Proœm.

In Egypt the learned were called Hiereis, and Prophetæ: thence the Septuagint borrowed these two termes to translate Cohenim and Nebyim. Th Apostles in Greeke reteine the Septuagint termes, and for Cohenim put Hiereis: but neuer for one vnder the Gospel, that is seruant in the worde and Sacramentes. Wisedome woulde thinke their termes the best: but custome will rule.

The *Chaldeans* for profession are lyke the *Egyptians*, as thinketh *Diodorus Siculus*. In him they braggе for Astrologicall experience of foure hundred and seauentie thousande yeeres. *Mar. Tullius* much agreeth with *Diodorus Siculus*, who recordeth in his booke *de Diuinat.* 2. that they affirme foure hundred thousand yeres to haue been spent of them in tryall & experimentes of obseruing chyldrens byrthes, with the starres situation, to cast their destiny.

With such mates had ỳ Greke learned *Hebrewes* to deale. Their hatred toward Abrahams sonnes & learning, Moses and Daniel sheweth. *Iewes & Heathen kept the memorie & name of Iannes & Iambres. For such weake heades the *Septuagint* altered the text: not to be holden so in good trueth of the faythfull, but done for present necessitie of their case.

*Baal Aruch in Iachnai or Iannes: who also citeth the Talmud: and Numerius in Euseb. Præp. 9.

But now I wyl returne to the Text: of the Hebrew the infallible: and the *Septuagint*: settyng one ouer against the other: and addyng some Obseruations, where I thinke it needefull.

The Hebrew originall.

ADAM liued an hundreth and thirtie yeres, and begate *Seth*. And the dayes of *Adam* after he had begotten *Seth*, were eight hundreth yeeres. So all the dayes that *Adam* lyued were nine hundreth and thirtie yeeres: and he died.

Seth liued an hundreth and fiue yeeres. and begate *Enosh*: and *Seth* liued after he had begate *Enosh*, eight hundreth and seuen yeeres. So al the dayes of *Seth* were nine hundreth and twelue yeeres: and he dyed.

Enosh liued nintie yeeres, and begate *Kenan*. And *Enosh* lyued after he begat *Kenan*, eight hundreth and fifteene yeeres. So all the dayes of *Enosh* were nine hundreth & fiue yeeres: and he died.

The Greeke Translation.

ADAM *liued* two hundreth and thirtie yeeres, and begate* Seth. *And the dayes of* Adam *after he had begotten* Seth, *were seuen hundreth yeeres. So all the dayes that* Adam *liued, were nine hundreth and thirtie yeeres: and he died.*

Seth *liued two hundreth and fiue yeeres, and begate* Enosh. *And* Seth *lyued after he had begate* Enosh, *seuen hundreth and seuen yeeres. So all the dayes of* Seth *were nine hunreth & twelue yeres: and he died.*

Enosh *liued an hundreth and nintie yeeres, and begate* Kenan. *And* Enosh *lyued after he begate* Kenan *seuen hundreth and fifteene yeres. So all the dayes of* Enosh *were nine hundreth and fiue yeeres: and he dyed.*

Kenan

Obseruations.

* In the former tymes some noted, as it appeareth yet, very badly, and blasphemously, that Moses omitted an hundred yeres. So at the first they would deface all his authoritie. What wyl they say for his later lumme, hauing more thē the Greeke hath by an hundreth yeeres: and yet the whole summe in most equall: in all saueng Lamech.

Kenan liued seuentie yeres and begate *Mahalaleel*. And *Kenan* liued after he begate *Mahalaleel*, eight hundreth and fourtie yeeres. So all the dayes of *Kenan* were nine hundreth and ten yeeres: and he dyed.

Mahalaleel liued sixtie and fiue yeeres and begate *Iered*. Also *Mahalaleel* lyued after he begate *Iered*, eight hundreth and thirtie yeeres. So all the dayes of *Mahalaleel* were eight hundreth ninetie and fiue yeeres: and he died.

Iered lyued an hundreth sixtie and two yeres, and begate *Henoch*. Then *Iered* liued after he begate *Henoch*, eyght hundreth yeeres. So all the daies of *Iered* were nine hundreth sixtie and two yeeres: and he died.

Henoch liued sixtie & fiue yeeres, and begate *Methuselah*. And *Henoch* walked with God, after he begate *Methuselah* three hundreth yeeres. So all the dayes of *Henoch* were three hundreth sixtie & fiue yeeres: and God tooke him away.

Kenan *liued an hundreth and seuentie yeres, & begate* Mahalaleel. *And* Kenan *liued after he begat* Mahalaleel, *seuen hūdreth & fourtie yeeres. So all the dayes of* Kenan *were nine hundreth and ten yeeres: and he dyed.*

Mahalaleel *liued an hundreth sixtie and fiue yeeres, and begate* Iered *Also* Mahalaleel *liued after he begate* Iered *seuen hundreth and thirty yeeres. So all the dayes of* Mahalaleel *were eight hundreth ninetie and fiue yeeres: and he dyed.*

* Iered *liued an hundreth sixtie and two yeres, and begate* Henoch. *Then* Iered *liued after he begate* Henoch, *eight hundreth yeres. So all the dayes of* Iered *were nine hundreth sixtie & two yeeres: and he dyed.*

* In him the Greeke translation altereth nothyng: not in Noah.

Henoch *liued an hundreth sixtie and fiue yeeres, and begate* Methuselah. *And* Henoch *walked with God, after he begate* Methuselah, *two hundreth yeeres. So all the dayes of* Henoch *were three hundreth sixtie and fiue yeeres: and God tooke him away.*

Methuselah liued an hundreth eightie & seuen yeres, and begate *Lamech*. And *Methuselah* liued after he begat *Lamech*, seuen hūdreth eightie and two yeeres. So all the dayes of *Methuselah* were nine hundreth sixtie & nine yeeres: and he dyed.

Lamech liued an hundreth eightie and two yeeres, and begate *Noah*. And *Lamech* liued after he begate *Noah*, fiue hundreth nintie & fiue yeeres. So all the dayes of *Lamech* were seuen hundreth seuentie and seuen yeeres: and he dyed.

And *Noah* was fiue hundreth yeeres olde: and *Noah* begate *Sem*, *Cham*, & *Iapheth*. And *Noah* was sixe hundreth yeres olde when the flood of waters was vpon the earth. So *Noah* entred and his sons, and his wyfe, and his sonnes wyues, with hym into the Arke, because of the waters of the flood.

Methuselah *liued an hundreth* *sixtie and seuen *yeeres, and begate* Lamech. *And* Methuselah *lyued after he begate* Lamech, *eight hundreth & two yeres. So all the dayes of* Methuselah *were nine hundreth sixtie and nine y. & he died.*

Lamech *liued an hundreth eighty and eight yeres and begate* Noah. *And* Lamech *liued, after he begate* Noah, *fiue hūdreth sixty & fiue yeere. So all the dayes of* Lamech *were seuen hundreth fiftie and three yeeres: and he died.*

And Noah *was fiue hundreth yeres olde: and* Noah *begate* Sem, Cham, *&* Iapheth. *And* Noah *was sixe hundreth yeres old, when the flood of waters was vpon the earth. So* Noah *entred and his sonnes, and his wyfe, and his sonnes wyues with hym into the Arke, because of the waters of the flood.*

* So he should be a Father twenty yeres sooner then he was in the Hebrew trueth. And of 955. yere old at the Flood: wherfore the rest of his age he must be 14. yeres somwhere. Some woulde beleeue that he was with Henoch tyll the Flood was past, rather then beleeue ỹ Hebrew text. Aug. Ciuit. 15. Cha. 11.

As though al the Iewes would, or could corrupt the Hebrew text: cited so muche in Commentaries, and founde vntrue yet. By this impossibilitie, the Septuagint would haue the worlde to knowe, that they for a closer purpose woulde not communicate the trueth of the Fathers ages with prophane Heathen. It is a pitifull thing to see how tyl this day men are bent to imagine vntruethes agaynst the Hebrewe trueth, to disanul the holines of the worde.

As they dealt with the Fathers of the fyft chapter: So dealt they with them that be in the eleuenth: and somewhat more strangely, as touching additions of one man, and of this sentence: And he died. To nine of them Moses for speciall cause hath omitted it. Marke that poynt likewyse.

Sem

The Hebrew. GEN. 11. The Greeke.

SEM was an hundreth yeeere olde, and begate *Arphaxad* two yeeres after the Flood. And *Sem* liued after he begate *Arphaxad*, fiue hundreth yeeres.

And *Arphaxad* liued fiue and thirtie yeeres, and begate *Selah*. And *Arphaxad* liued after he begate *Selah* foure hundreth and three yeeres.

Here the Greekes enterlaced that fayned sentence: And *Cainan* liued. &c. (that neuer was) and he died. And here a man may see that they did but dally with the Heathen, by this fained name, as in Chap. 10. they make a *Cainan* the first sonne of *Sem*.

And *Selah* liued thirtie yeeres, and begate *Eber*. So *Selah* liued after he begate *Eber*, foure hundreth and thirtie yeeres.

Likewyse *Eber* lyued foure and thirtie yeeres, and begate *Peleg*. So *Eber* liued after he begate *Peleg*, foure hundreth and thirtie yeeres.

And *Peleg* lyued thirtie yeres, and begate *Regu*. And *Peleg* lyued after he

SEm *was an hundreth yeere olde, & begate* Arphaxad *two yeeres after the Flood. And* Sem *lyued after he begate* Arphaxad, *fiue hundreth yeres*: **and he died.**

And Arphaxad *lyued an hundreth fiue and thirtie yeres, and begate* Cainan. *And* Arphaxad *liued after he begat* Cainan, *foure hundreth and thirtie yeres*: **and he dyed.**

And Cainan *liued an hundreth and thirtie yeeres and begate* Selah. *And* Cainan *liued after he begate* Selah, *three hundreth & thirtie yeres*: **and he dyed.**

And Selah *lined an hundreth and thirtie yeere, and begate* Eber. *So* Selah *lined after he begate* Eber, *three hundreth and thirtie yeeres*: **and he died.**

Likwise Eber *liued an*hundreth thirtie and foure yeeres, and begate* Peleg. *So* Eber *lived after he begate* Peleg, ‡*two hūdreth & seuentie yeres*: **and he died.**

And Peleg *liued an hundreth and thirtie yeres, and begate* Regu. *And* Peleg *lyued*

Moses in the Hebrew omitteth mention of Sems death, to stay the reader in expectation of some rare dignitie of his person: and that men should not thinke that he died before the blessing was fastened vpon Abraham: as in trueth he lyued after Terahs death, 02 the promyse, seuentie & fiue yeeres, vnto the fiftieth yeere of Isaaks age: by the Ebrew vnfallible.

*By the Greeke accompt Sem should die in the 105. yeere of Ebers age.

‡ Because Eber doubled the ages of the men borne after Babels buylding: the Septuagint to hide that, shorten his time much.

The Hebrew.	The Greeke.
begate *Regu*, two hundreth and nine yeeres.	*after he begat* Regu, *two hundreth & ninty* 9. and he died.
Also *Regu* lyued two and thirtie yeeres, and begate *Serug*. So *Regu* lyued after he begate *Serug*, two hundreth and seuen yeeres.	*Also* Regu *liued an hundreth thirtie and two yeres, & begat* Serug. *So* Regu *liued after he begate* Serug *two hundreth & seuen yeeres*: and he died.
Moreouer *Serug* lyued thyrtie yeeres, and begate *Nabor*. And *Serug* lyued after he begate *Nabor*, two hundreth yeeres.	*Moreouer* Serug *liued an hundreth and thirty yeeres, and begate* Nahor. *And* Serug *liued after he begat* Nahor, *two hundreth yeres*: and he died.
And *Nahor* lyued nine and twentie yeeres, and begate *Terah*. So *Nahor* liued after he begate *Terah*, an hundreth and nineteene yeeres.	*And* Nahor ‡ *liued an hundreth seuentie and nine yeeres, and begate* Terah. *So* Nahor *liued after he begate* Terah, *an hundreth twentie and fiue yeers*: and he died.
So *Terah* lyued seuentie yeeres, and begate *Abram*, *Nahor*, and *Haran*. So the dayes of *Terah* were two hundreth and fiue yeeres, and *Terah* died in *Charan*.	*So* Terah *lyued seuentie yeeres, and begate* Abram, Nahor, *and* Haran. *So the dayes of* Terah *were two hundreth and fiue yeeres, and* Terah *died in* Charan.

‡ The Septuagint for 29. geue Nachor 179. to surmount Terahs 130. according to his age compared with Abrahams. But Epiphanius copies wyll differ in this, and many other poynts, as shall anone appeare.

And thus much touching the alteration made by the *Septuagint*: to which I must adde one Narration touching Terahs age of 130. yeeres, when he begate Abram: which inequalitie with the former, might be a speciall cause why the *Septuagint*, did adde hundreds to many, least the strangenes of Terahs case shoulde make Heathen amazed. Thus Moses ioyneth to Terahs death Abrams calling, promyse, and age, saying. And the Lord sayd vnto *Abram*, Get thee

out

out of thy *land, and from thy ‡kinred, and from thy § Fathers house, vnto the ‖ lande that I wyll shew thee. And I wyl blesse them that ¶ blesse thee, and curse them that curse thee, and in thee all the families of the earth shal be blessed. And *Abram* ᴅ went as the Lord commaunded him, and was seuentie fiue yeeres olde, and *Lot* went with him, as partaker of the same blessing. *Zoar* vpon *Gen.* and that appeareth in *Ruthes* commendation. *Ruth.* 2.3. Where *Booz* sayth: Thou hast forsaken thy father and thy mother, and thy countrey, and thou art come to a people which thou didst not know before. The Lorde wyll recompence thee: and thy reward shalbe perfect from the Lord. It is manifest by this Text, that after his fathers death, God remooued his dwelling from Charan, as *S. Stephen* expoundeth it. And *Philo* the Greeke writer in Abrahams Peregrination expressely noteth that to be the common iudgement of the Iewes of this tyme. This he writeth. It is lyke that none is ignorant that haue read the Lawes, how Abraham first remouing his dwelling frō Chaldea dwelt in Charan. And after that his father dyed there, he remooueth also from it. And in the same worke also he sayth, that Abraham left Charan, being seuentie and fiue yeeres olde. I am perswaded, that of olde time the *Greekes* were of *Philoes* iudgement. Yet of later times two opinions haue been much holden: which I cannot allow off. The one, that Abraham shoulde be borne when Terah was seuentie yeeres olde, as he is fyrst in order: the other, that the Promise vpon the former wordes was geuen in Vr of Chaldea. The later Iewes holde both. And also a * speche of *S. Stephens*, caused many to holde the later. *Bucholcherus* sufficiently answereth that. Yet agaynst *S Stephen*, the former, the Iewes holde for some rancor, because

* Land of dwelling, not of byrth.

‡ Nachor and his house.

§ Seeing he is dead.

‖ Where Melchisedek dwelleth, to pronounce the blessing receyued from Noah, vpon thee.

¶ Then sayth les Nachor went not with him after this speech.

ᴅ If Abraham toke Lot when he went vppon Gods commaundement, and not Nachor, this must needes be an other speeche, then that which remooued from frō Vr, him selfe, Terah, and Nachor.

* Because saint Stephen for Abrahams calling from Vr, vseth these wordes. Get thee from thy countrey, & from thy kinsefolke: which wordes are vsed also Gen. 12. (though after mention of his fathers death, wᵗ many other,

{that coulde not agree with his first calling) many thought that the wordes Gen. 12. were spoken in Chaldea though he affirme the appearance of the God of glory, and wordes to that effect, from other the like scriptures, & not from an expresse testimony.

cause he sayth, that after Terahs death, God remooued Abrahams to Charan. Nothing but rancor coulde thrust them into that opinion, agaynst expressed wordes, and their owne knowledge. They knewe well enough that the order of their names no more made Abraham eldest, then it coulde make Sem eldest: whom the *Septuagint*, and most *Rabbines* holde to be younger then Iapheth. Moreouer, they holde Sarah, who was but ten yeeres younger then Abraham, to be Harans daughter. *Genebardus* lyketh well of this, that Haran at eight yeeres of age shoulde beget her. But the Iewes rather woulde thinke that he vnderstoode not their valliance: then holde that. An other reason agaynst the Iewes is this: that they obserue how Moses speaketh of Terah onely, in that Chapter that he died: least men shoulde thinke that Abraham would leaue his Father aliue behinde him. But he must be left sixtie yeres behinde him, yf Abraham were borne when Terah was seuentie: therefore Moses by their grant would not haue men to thinke so. An other reason agaynst them is this: of the present case. If Sem delyuered the blessing to Abraham, Abraham did out liue him: for it coulde not be a prophetical worke to deliuer the inheritaunce to one that shoulde not suruiue: and he should out lyue Abraham many yeeres, yf he were borne in Terahs seuentith yeere. But they graunt that Sem deliuered the blessing to Abraham: for they holde him to be Melchisedek: as witnesseth *Aruch* in the worde Ierusalem, and whole troupes, whom I elswhere cited. Therefore Abraham out lyuing Sem, must be borne as *Philo* casteth his age: whereupon doubtles the Translatours were most mooued to alter the Text for yeeres. Now I wyll returne to my disputation for the other two opinions touchyng Melchisedek.

R. Bocha. vpon Gen. 11.

The thirde opinion.

The *Greekes* holde, that Melchisedek was a man of Canaans race: *Epiphanius* and *Oecumenius* are playne in that. ‡ *Chrysostome* vpon *Ebr.* 7. speaketh more circumspectly, that they

† Hæ. 55.

they knewe not who he shoulde be, but deemeth not that he might be a Chanaanite. *Epiphanius* woulde seeme to lyke somewhat of this opinion, That Melchisedeks father was called Heraclas: a man of that countrey, dwelling at Salem: and his mother Astaroth. These tales, some belyke faigned, somewhat to stay the *Melchisedekians* folly: But they drove *S. Augustine* to an other grosse errour, while they dispute agaynst Samaritans onely, as though some Iewes had thought otherwyse. In deede *Epiphanius* dealing is strange. He being a Christian from *Palastina*, and a Iew, as *Iohn* bysshop of *Nicea* recordeth, * durst not openly deny the *Septuagint*: both for the Iewes vow, that bounde their nation vnder payne of curse, not to alter it: and for heathen Christians, who had conceyued a better opinion of it, then of the Hebrew. Yet he disgraceth the 70. muche, as touching varietie of Copies: and so disputeth, as willing to yeelde, that Sem must needes be Melchisedek: though he were loth to seeme a destroyer of the 70. aucthoritie, which Iewes fables aduaunced, & Grekes vnskilfulnes too much embraced. Thus he would seeme to confute Sems defenders, saying.

The Iewes dallying, fayne them who were reckened for Gods in time of Heathen, to be Melchisedeks parentes, carying him aboue the age of Abrahams tyme.

* In an Homely not yet printed, but to be seene in Emmanuell colldege in Cambridge: with Planudes, who condemneth Purgatory playnly, yet wrote about the yere. 1100.

And these shalbe found to be rediculous. For the Scripture making al sure, hath fortified the trueth in al poyntes, hauing ordered the tymes and yeeres not in vayne. For when *Abraham* was eightie yeeres olde, or ninetie, more or lesse: then *Melchisedek* met him. Now *Terah* the father of *Abraham* begate *Abraham* being ‡ seuentie yeeres olde: so yeeres arise an hundreth and sixtie, more or lesse. And *Nachor* begate *Terah* at seuentie and nine yeres olde: so arise two hundreth thirtie and nine yeeres. *Sarug* begate *Nachor* at an hundreth and thirtie yeres of age: so arise yeres three hundreth sixtie and nine. *Regu* begate *Sarug* being an hundreth thirtie and two yeeres olde: so aryse yeeres fiue hundreth and one. *Peleg* begate *Regu* at an hundreth and thirtie yeeres of age: so aryse yeeres sixe hundreth thirtie and one. *Eber* begate *Peleg* an hundreth thir-

‡ That he speaketh, but as the phrase at the first woulde seme to meane, we may knowe by the like, in the Iewes maner yet quicke in Talmud. Saned. Cha. 9. pag. 69. where Sarah should so be within eight yeeres of her fathers age.

tie and foure yeeres of his lyfe: so aryse seuen hundreth sixtie and fiue yeeres. *Selah* begate *Eber* being in the yeere an hundreth and thirtie of his age: so arise eight hundreth nintie and fiue yeeres. *Arphaxad* being an hundreth thirtie and fiue yeres olde begate *Selah*: so are yeeres one thousande and thirtie. Now the foresayd *Sem*, whom Samaritanes phantasies woulde haue to be *Melchisedek*, begate *Arphaxad* being an hundreth yeeres olde: all maketh yeres one thousande an hundreth and thirtie, vnto the tyme of *Abraham* when he returned from the slaughter of the kinges. But *Sem* lyued not so many yeeres, accordyng to these mens doting phantasie: but being an hundreth yere olde, he begate *Arphaxad* two yeeres after the Flood, and lyued after that, fiue hundreth yeres, and he died: Therefore he lyuing sixe hundreth yeeres, and dying, howe coulde he reach to one thousande an hundreth and thirtie yeeres, that *Sem* the sonne of *Noah*, being ten ages before called of them *Melchisedek*, shoulde be thought aliue after ten ages? *O great wandringes of men. Now by the accompt of other Copies, from *Sems* age since first he was *Sem*, vnto the foresayd tyme of *Abrahams* meetyng *Melchisedek*, when he was eightie, or ninetie yeeres olde, are yeeres sixe hundreth twentie and nine, more or lesse: so that in no case can *Sem* reach to the foresayde tyme of *Abraham*, that he shoulde be counted *Melchisedek*. Therefore on euery side, this tale of the *Samaritanes* falleth to nothyng. Anone I wyll try further his meaning: Now thus I haue layde downe the force of his supposed opinion agaynst: That *Sem* shoulde be *Melchisedek*. Tedious to mee was this speech, standing vpon a false grounde: which yf it myght be receiued, it woulde shake the certainty of Scripture: yet needefull at this day is the confuting of him. For I haue heard Learned men, more then one, obiect earnestly this auctoritie of *Epiphanius*, litle considering how thereby the authoritie of the scripture copies should perish

Here he is so bold as to leaue out Kenan, out in three other places he doth name him: and yet as a cypher, holding styll Iacob to be the two and twentith from Adam.

* He shoulde seeme to be in earnest: but that in the wordes folowyng, he commeth as neare the Hebrew as he durst, well in that age.

The Hebrew falleth, yf Epiphanius here sayd true.

rish wholly. He, & they, shalbe answered both at once: if they wyll start to no further skapes then *Epiphanius* him selfe would like off: that is, yf they ioyne not with *Melchisedekians*, and *Hierax*, in the exposition of the wordes, without father, without mother. I wyll graunt *Epiphanius*, that the tymes make sure the cause: and agree with his dealyng, that he coulde bring no other reason agaynst it, that *Sem* shoulde be *Melchisedek*: but from the Greeke accompt of tyme. Yet I must needes tell him: that he (as other native Greekes) hath hindered ỳ trueth exceedingly, and wrought great annoyance to Religion, in urging the Greeke translation for proprietie, where it dallieth: for a ground against the grounde: for trueth where touching sadde meanyng, it is further of then any Heathen * woulde or coulde lightly misse. The Hebrew text hath Gods aucthoritie, and sad propriety: it standeth sure styll, and of the wysest was alwayes holden true. Of it most sensible reasons may be rendred, amongst them whose senses by vse are made fit to iudge: though it seeme strange at the first. Variety hath not been founde in the Hebrew text, nor Hebrew commentaries since Ezras time: whereas nothing is more vnconstant then the sundry copies of the Greekes, and theyr citations in the Greeke Doctors. Now in the Hebrew text it appeareth that Sem, who lyued sixe hundreth yeeres, was but about fiue hundreth and thirtie, when Abraham met Melchisedek: and therefore *Epiphanius* hath nothyng for his defence. And the more is he to be blamed, in that by some copies he found from Sems birth to Abrahams warres but sixe hundreth twentie and nine yeres: which varietie might haue hardened him to haue sought for ỳ original, in true plainnes. I thinke he might haue found in some Greeke translations, or commentaries, the letter *phi.* which standeth for fiue hundreth, in stead of *chi*: that he citeth, and woulde make sixe hundreth yeeres, and so the Hebrew aye was. But to conclude, all Europe, where Universities

* Hauyng a written story before them.

haue had Hebrew: and all our Bibles in these west partes, (that I haue seene) Englysh, Latine, Italian, Spanishe, French, Duch. &c.† condemne *Epiphanius* for this poynt, as going about to shake the Hebrew text, the strongest post of Diuine buylding. In the same blame must they be wrapped, that vse for their defence the authoritie and testimony of his conclusion. And thus much for turnyng agaynst hym, that which he chiefly leaned vpon, in his outward shew.

† In worke they condemne him, in that they follow the Hebrew.

Now that Melchisedek is not a Chanaanite, two poynts are handled therein by S. *Augustine*. The one, that no Chanaanite coulde be greater then Abraham: An other, that Abraham coulde not be the father of many nations, to reuiue fayth decayed, yf a Chanaanite helde it styll: of these two, neyther wyll suffer other to fall: but eyther wilbe sure.

And for their obiection that make the superiozitie to stand in the blessing, *that is alwayes doubtles, that the rule of blessing is aboue them which are blest. But here the wozthynes of the person is considered, whereby the blessing from his mouth was regarded. Yea and Abraham him selfe was a sacrificer, and therein coulde not be inferiour to any Cananite for office. Mozeouer, what warrant should Abraham haue to acknowledge a Chananite, of a nation cursed, his superiour? They whose tongues were confounded, also lost religion, by the wrath of God. But the Chananites had seuerall Dialectes, therefore they all had lost religion: neyther was the name of the One true God, knowen to them. In deede *Eusebius* recozdeth. 1. *Præp.* their religion, as somewhat sounding towardes a voyce of good, but in trueth bad to them selues. For, whereas God is called in *Sems* house, *El, Elion*, the Chananites had seuerall Gods, one called *El*: an other called *Elion*: as often hearing somewhat of *Melchisedek*, who was sacrificer to God, knowne by the termes *El*, and *Elion*. But they not holding the trueth, and being rather scattered from the face of the presence of God, went on eche one after their owne goddes: wherefore I

August. in qq. ex vtroq; mixtim; c. 109.

can

can not see how agaynst a generall rule, one of a cursed Nation and strange language in the lyfe of *Sem*, shoulde excell *Abraham* and *Sem*. And thus much for the thirde opinion: wherein also I was constrayned, beside the naturall methode to answere the obiections agaynst the fourth.

Now the fourth is that of the Hebrewes, which holde it doubtles (the learned of them, who call Sem to be yet then alyue) that Melchisedek can be no other but Sem. For the better satisfiyng of all, I wyll name here some of the chiefe Authours, with their testimonies. *Syracides* sayth, that *Seth* and ‡*Sem* were most glorious amongst men. For *Seth*, it is manifest, in that all men are. *Num.*24. called the sonnes of *Seth*: But for *Sem*, I see not how he shoulde be manifest in such glory, but in the person of *Melchisedek*. And vnlesse he were a Prophet, I see not howe he shoulde excell: nor yet how he may be counted a Prophet, but in the blessing of *Abraham*. So *Seder Olam Rabba Cha.*21. reckoning Sem in the catalog of olde Prophetes, vsed Melchisedeks story for a proofe. Such Hebrewes as I haue, that handle that case, recorde not onely their owne iudgement, but also the iudgement of others agreeing thereunto, that Sem was thought to be Melchisedek. R. *Bochai* is peremtorie in that. *Fol.*23. *col.* 2. *line.*42. and there in a kinde of Rabbinical descantyng vpon the phrase, sheweth how Abraham was named by him * heyre of the worlde, from the attributes spoken of God: in the wordes, Blessed be *Abraham* to *El. Elion*, (the Mightie, the Hygh) possessor of heauen and earth. There also he handleth Thamars case, that sentence was geuen by *Iudah* vpon her to be brent: because she was (so they the *Rabbines* talke) *Melchisedeks* or *Sems* daughter: and burning was the punishment of the sacrificers daughters, in suche faultes. *Marten Luther* in sadnes confuteth that: reckonyng howe long before, Melchisedek was dead, and shewyng that the tyme wyll not agree. As I thinke, they noorished that tale, to teach their babes to weigh Melchisedekes case: and no

Cha. 49.

‡ Accordingly Talmud in Sucha, pag. 52 b bringeth the Sacrificer of Iustice, Gen. 14 in catalogue with Adam, Seth, Christ, Elias. &c. and there Massoreth Hashem, handleth it, namely of Sem, who was Carpender of the Arke with Noah: whereby we may gather that the olde opinion continued styll.

* So S. Paul calling Abraham heyre of the worlde. Rom. 4. should take his speche from his countrey Doctors, as are th'other speches touching Melchisedek.

further thought that Sem ſhoulde be her father in deede. For we ſhoulde not ſoone imagine them to be ſenſeleſſe, from whoſe * kind of ſtady & learning, the new Teſtament bringeth many ſpeches, in them yet to be founde commonly, and in no other writers: though touching their fables, we haue a warning. *Salomoh Iarchi* handleth the cauſe of this bleſſing, whoſe woordes be theſe, vpon Melchiſedek: *Gen.* 14. He in *Midras Hagadah* is *Sem* the ſonne of *Noah*: and he brought forth bread and wine, as vnto men wearie in battell: and he ſhewed the other, that his hart was not ſtyrred agaynſt him, for killing his Children: For *Cedarlaomers* people of *Elam*, muſt needes be of *Sem*. This *Iarchi* and *Epiphanius* in *Ancorato*, are of one iudgement: that many of Sems poſteritie (ſuch as had not their tongues altered) kept about Ieruſalem: though in tyme Chanaans families wearied them out. For that I wyll not ſtriue, as *Ramban* doth agaynſt *Iarchi*: but both he (citing the Fathers) and I alſo, wyll graunt that Sem met Abraham.

* Though all our Rabbines be later then the Apoſtles: yet ſeeing they onely of foren writers haue ſome hundrth of ſpeches vſed in the new Teſtament, we may well conclude that the olde Hebrewes before vſed them: whom the Apoſtles folowed.

I omit their ſhort ſpeaches in this poynt, that onely cite other mens iudgementes: as *Dauid Kimchi* vpon *Pſal.* 110. *Rabbi Nathan* in the recorde of the Fathers. *Aben Ezra* vpon *Gen.* 14. and *Baal Haturim*, in his notes of memorie from the letters of Melec Salem, whereby S. and M. in the woordes turned, make Sem. Though ſuch toying can be no proofe in founde argument, yet it argueth that to haue beene alwayes the common opinion: otherwyſe that dallying ſhoulde neuer haue been admitted, whereas yet moſt * weightie things are founde in that woorke, from the letters in appearaunce: but in trueth from the matter ſtrong and cleere of antiquity, and for memorie wittely contriued, to ſome note vpon the letters, for better preſeruation alſo of the Text. *Ralbag* confirmeth the *Rabbines* conſent, by the great matters which are in Melchiſedek, and muſt alſo be in Sem. *Midras, Plal.* 76. maketh a lyuely diſcourſe vpon the name Salem: which the very ſame is in *Bereſhith Rabbah*: alſo in *Sepher Aruch*: The

* As that Michael (who is Chriſt) is the Angel that ſhould goe before Moſes, in whom was the name (that is) the nature of God. Exod. 23. 22. whom S. Iarchi calleth Shaddai, God Almightie.

name

name of that place was *Iehouah Iireh*. *Abraham* called it *Iireh*: *Sem* called it *Salem*, as hence appeareth, *Melchiſedek* king of *Salem*, the holy bleſſed God ſayd: If I call it *Iireh*, *Sem* a iuſt man wyll be greeued: yf I call it (ſtill but) *Salem*, *Abraham* a iuſt man wyll be greeued: for his monument forgotten. Beholde, I call it as they both call it, *Ieruſalem*: *Iireh Salem*: That is, The ſight or reuerence, or religion of peace. I woulde Ieruſalem had as ſadly looked to thoſe thinges, which were her peace, as *Midras* doth pleaſantly open the name. The ſame *Midras* hath alſo a ſtrong argument from the place: For that was the place of *Sems* dwelling, whence in time *Iapheths* ſonnes ſhould learne to dwel in the tabernacle of God. But from *Sion* came foorth the Law, and the worde of the Lord from *Ieruſalem*: whereby God had his Tabernacle amongſt vs of *Iapheths* houſe: therefore *Sion* and *Salem* was the place of *Sems* dwellyng. Thus reaſoneth *Midras*: that being ſo, doubtles Salem and Sem were deſpiſed by the buylders of Babel, whereupon many tongues ſprang: and contrariwiſe, by cloven tongues vnderſtoode at Salem, that Ieruſalem was founded, in which Iapheth and Sem might both dwell togeather.

Eſai. 2. Mich. 4. Actes. 1.

The Iewes at *Wormes*, being * demaunded, When they thought Iapheth and Sem ioyned? ſayd, at the ouerthrowe which they gaue to Babel, and ioyned paynes to buylde Ieruſalem. And in deede, it is ſomewhat that they ſay: but a ſmall deale to the whole meanyng. Then *Darius*, of Madai and Iapheth: and *Cyrus*, of Elam and Sem, both pulde downe Babel and ſet vp Ieruſalem. But the fulnes of their dwelling is in that Ieruſalem, named *Heb.* 10 *Apo.* 3. & 21. Now that we caſt no ſtumbling blocke before thoſe blinde, we ſhoulde furnyſhe our ſelues to agree ſkilfully with them for the wyt, and take heede leaſt we byde the Apoſtle as a new teacher of an olde ſtory: in which kind Apoſtles would not be conuicted, diſputing with their enimies, to teache that which Moſes and the Prophetes taught not. I wyll paſſe

* By my ſelfe 1590.

ouer

ouer ‡ *Tanchuma, Elias, Abrabaneel,* * *Zakuto,* to hasten to those Hebrewes, which by type mystery or callyng of the matter to an high vnderstanding, deale in Melchisedek as doth the Apostle, considering how *CHRIST* in him is representented: that thereby the Apostles wordes may lesse amaze vs, when we see that ꝑ Iewes of them selues bryng Melchisedek, to represent the eternall name of God: and distinctly the Messias: agaynst their present religion, at this day.

‡ Tanchumah & Elias folow R. Sal. Iarchies wordes.

* Iuchasim, pag. 5. & pag. 134. b. where the Rabbines say, that he buylt Ierusalem.

Let vs marke R. *Symeon ben Iochai a Rabbin,* of which a man may speake, as * *Homer* speaketh of *Egypt*: that therein been receites many good and many euyll. I am to regarde him as a recorder, and not a iudge: as citing other mens wordes, and of small aucthoritie for his owne. He is thought of *Genebrard,* to be a very olde writer: as of *Galatinus*: and I finde R. *Symeon Ben Iochi,* cited in *Talmud Sanadrin pag* 70. *b.* But doubtles many rare thinges for a *Rabbin* he hath peelded to many Christians, very agreeable to the Apostles doctrine. Thus he sayth: *Melchisedek* king of *Salem, Salem* properly: VVhen is he king of *Salem?* In the daye of reconciliation, when all faces are made lyghtened. What can be better spoken, or more fitly for the party resembled by Melchisedek? For when our Lord Iesus ware the crowne of Thornes, then the daughters of Ierusalem were to beholde the true Salomon, and king of Salem: euen in that day, when the most Holy was killed, not for him selfe, but to make expiation, or reconciliation for sinne: Therefore the Angel doth vse *Daniel* 9. the verbe *capper,* for to aunswere Moses worde *cippur*: expiation, and reconciliation. The same *Rabbin Col.* 82. speaketh, that the spirite of God. *Gen.* 1, 2. is the spirite of the Messias, who is also *Shiloh*: ‡ in which name is * *Iah,* the Eternall. And there he speaketh of the Serpent desirous to shed blood: so that Christ shoulde be kilde, and many of Israel with him. This may well be admitted in the *Cabalist,* who yet properly holde Melchisedek to be Sem, as *S. Iarchi* & the § *Talmud* doth. This olde *Cabalist* shoulu

* Odyss. Delta. vers. 230.

‡ Zoar vpon Shiloh, Gen. 49

* The aduersaries confession, for the matter in controuersie.

§ Nedarim. cha. 3. pag. 32. b.

A treatiſe of Melchiſedek.

ſhoulde be the moꝛe eſteemed, foꝛ that out of him many cite from theſe woꝛdes, Iehouah, our God, Iehouah: the perſons of Father, Sonne, and holy Ghoſt: Yet I may foꝛ his ſkill ſpeake as of one, that of late wꝛote a Booke vnperfect and vnpermitted, and foꝛbyd to be pꝛinted: of the Lyues of the Fathers: A diſcourſe framed by a rude Seruing man, who had ſcraped notes from ſundꝛy men: and ſtayned all, eyther with argumentes vnapt, oꝛ with blaſphemous errours: He citing *Zoar*, (a booke whereof he can not read one woꝛde) cauſed his booke to be fathered vpon ſuch as woulde loath it: and by ſuch meanes many were diſperſed, and the ſimple much intangled. The ſame is the caſe of theſe *Rabbines*: who haue much from olde wꝛiters, agreeable to the Apoſtles doctrine: but ſtayned with dogged blaſphemies: notwithſtanding their readines in the text, and recoꝛdes in peeces of ancient trueth muſt be regarded. And who ſo dealeth with them, and is founde erronious in ſtoꝛy, as they who woulde make the rare type of Melchiſedek to be of a nation curſed: he ſhall geue them great occaſion to diſdayne the trueth: as was geuen to *Hierax* and *S. Auguſtine*, to runne to a ſpeculation vnpꝛofitable.

In Zoar I can not finde that ſentence: Sebaſt. Lepuſculus citeth not Zoar, but Vezoar for it.

I may well ioyne R. *Menachem* to the authour of *Zoar*: foꝛ his woꝛdes *Menachem* moſt commonly followeth. Thus he wꝛiteth vpon Sedek, part of the name, and ſignifieth Juſtice: The meaning is, that the terme *Sedek* hath a cloſe betokening of *Secinah*: that is, the Diuine nature. Moꝛe plaine is *Rabbi Iſaac ben Arama* vpon *Geneſis*: whoſe woꝛdes *Sebaſtianus Munſter*, & *Auguſtinus Nebienſis* vſe vpon *Pſal.* 110. where Melchiſedek is a figure of Chꝛiſt. Thus he wꝛiteth: VVe haue not founde any man, not any Prophet, whoſe natiuitie was pꝛophecied before natiuitie of father oꝛ mother, but onely that of Meſſias, our iuſtice: to that, this is ſpoken: And before the wombe, before the mornyng hadſt thou the dew of thy byrth, before the wombe of thy mother was created, thy byrth was pꝛophecied: And a

cloſe ſignification to the ſame matter is this: (Before the mornyng, his name was Sonne.) The meaning is, That before the Sunne was created, ſubſiſting and firme was the name of our Chriſt, and he ſate on the right hand of God. And according to this, ſpoken is that: Sit on my right hand: and agayne: The throne ſhalbe eſtabliſhed with mercy, and he ſhall ſit vpon it in trueth. This much doth this Rabbin confeſſe. Marke R. *Moſes Hadarſan* vpon *Gen.* 14. And *Melchiſedek* king of *Salem*, He was *Sem* the ſonne of *Noah*. An other expoſition. *Melchiſedek*, &c. as it is written, The Lord ſware, and wyll not repent: Thou art a Sacrificer for euer, after the order of *Melchiſedek* king of *Salem*: And who is he? This is the iuſt king: and the ſauiour Chriſt the King: *as it is ſayd*: Beholde thy King, a ſauiour alſo, that ſhall come to the iuſt. This noteth *Galatinus* from *Hebrewes*: *Rabbi Phinees* the ſonne of *Iair* ſayd: *Melchiſedek*, that is, Chriſt the king. Now he is tearmed *Melchi*, that is king: becauſe he is king of the whole worlde: and *Sedek*, that is iuſtice, becauſe he ſhall ſende his iuſtice and his grace vpon the whole worlde: as it is ſayd. *Pſal.* 83. Trueth ſhall budde from the earth, and iuſtice ſhall be ſeene from heauen. King of *Salem*: that is of the high Ieruſalem. Conſider now, whether the Apoſtle doth not ſpeake to the ſame effect, styrring them vp which are dull of hearyng, to weigh many thinges from Melchiſedek vnto Chriſte: many and hard to be made playne: thinges fit for men which haue their ſenſes confirmed by vſe. This *Malchiſedek* king of *Salem*, the Sacrificer of the mighty moſt high, who met *Abraham* as he returned from the ſlaughter of the kinges, and bleſſed him, to whom alſo *Abraham* gaue tythe of all thinges: who firſt is by interpretation, king of righteouſnes: after that he is alſo king of *Salem*, that is, king of peace: without father, without mother, without kinred: hauing neyther beginning of dayes nor ende of lyfe, but lykoned to the ſonne of God, continueth a Sacrificer for euer. Conſider

sider how great he is vnto whom, euen the Patriarke *Abraham* gaue the tyth of the spoyles: without all gainesaying. The lesser is blessed of the greater. Who can not see this spoken fitte for the opinion of the Hebrewes, which hath continued vnto this day: as may appeare by their wordes, whom I brought foorth to speake.

A litle more from them, touching the heauenly Ierusalem, or Salem: much as the Apostles do speake of it. Thus writeth *Aben Ezra*, vpon *Cant. 1. in Præf.* Know that in this spech, O Daughters of *Ierusalem*, many haue staggered (seeing the Sinagoge of *Israel* speaketh it) what that, O Daughter of *Ierusalem* shoulde meane. Some say there be two: one in Heauen, an other on the Earth beneath it, answereable vnto it. And *Midras Psal.* 180. he sayth, that it shall haue one hundreth fourtie and foure Gates, for the twelue Tribes: vsyng a phrase lyke that in *Apo.* 7. where one hundreth fourtie and foure thousande, are sealed: And *Apo* 14. One hundreth fourtie and foure thousand, are on Mount Sion. *Aben Ez.* affirmeth, that *Salomons* name in the ende of the Song signifieth *Christ*. And *Iarchi* vpon the same Booke, sayth: that the families of the Gentiles, are called the Daughters of *Ierusalem*. Then by the best of their wordes the families of the Gentiles vnder Christ, make that heauenly Ierusalem. *Midras* vpon *Psal.* 122. where Ierusalem is exceedingly praysed, expressedly nameth The high Ierusalem, and the low. But most plentifully in that is *Zoar*, of the former *R. Symeon Ben Iochaj*, who lyuing with[h] *R. Akiba* esquire to *Bar Chosba* the pseudo Christ, though he misst to holde the true Christ: yet he is plentifull of good phrases, such as the Apostles haue, and speaketh better then he knew in the Apostles kinde.

[h] In S. Paules tyme. So by Zachuto in Sepher Iuchasim I finde his times to be: that antiquitie is elder then the great Talmud.

Consider an other poynt what ỳ Apostle meaneth, when he saith of Melchisedek strangely: he is by testimony said to liue styl. Although Learned men expounde it so, that the not mentioning of his death, is the testimony of his lyuing styl,

I dare not therein folow them, to call silence a testimony: neyther can I thinke that the Apostle writing to men, professing deepe skill in learnyng, and skant his fauourers, woulde vse any worde that might not abide tryall of the aduersaries. Now I holde that the Hebrewe wordes, VE HV COHEN, that is, And he the same styll was sacrificer, are vrged euen after *Ben Iochais* manner, who was aliue when that the Apostles wrote, and amongst that nation. So in *Zoar* he the *Rabbine* expoundeth: AND HE shall bruise the Serpentes head, to import the nature euerlyuing. So properly *Psal* 102. The worde H V, importeth G O D, who still is the same: though the Heauens change. Whose yeeres fayle not, though the heauens ware olde as doth a garment. In that sort had I rather expounde the Apostle, by the Hebrew maner, then drawe him to be a coyner of new phrases. Whereas the new Testament in 4640. wordes, and some more, hath not skant any worde or phrase but vsuall in that age: specially it regarded the Iewes maner of speeches, and in euery booke floweth with such: which when we neglect, we wander. Now for the Sacrificer in Heauen, whom Aaron on the earth resembled. The godly in that age made the spech so vsuall, that the wicked graunt Michael (who is Christ the eternall Angell of the couenaunt) to be Sacrificer in the Heauens. So R. *Symeon* citeth from *Exodus*, Thou shalt make all thynges according to the forme shewed on the Mountayne, to teach men of a Sacrificer in Heauen: who is Michael. Which very same text the Apostle citeth, disputing of ý Sacrificer entred into the Heauens. Moreouer in wordes they confesse that Christ should be kilde: and * Christ (supposed) the sonne of Ioseph, though presently they start aside and wrangle, the later of them, that there should be two Christes: one of Ioseph Rachels sonne, who shoulde be killed: But their wordes may be cited as reason and art sheweth, they were to vnderstand their fyrst auctheurs. Them selues confesse

Page. 19. col. 75. And againe vpon Num. 6. Hebr. 8.

* Kinchi and S. Iarchi vpon Zach. 12. 10.

fesse Christ, that was killed, to speake as Iehouah. *Zach.*12. And they haue no whit of glaunce, to their other way in Scripture: For it is expressedly tolde by Gabriel, of the most holy Christ, the gouernour or King, that he shoulde be killed, and ceasse Sacrifices: who is Michael, *Dan* 10, 13. 21. and 12, 1. *Apo.* 12, 7 and *Iud.* 9. who doth the worke of Iehouah, that buried Moses. *Deut.* 34. and speaketh the wordes of Iehouah: The Lord rebuke thee Satan. Now as *S. Iude* and *S. Iohn* do folowe their kinde of phrase and maner, here and in other places: So I assure my selfe, that the Apostle doth, in the description of Melchisedek.

The testimonie of Iosephus touching Christ, a iust and holy man, or rather more then a man, who taught the people truely, is cited by *Eusebius*. So to good purpose in *Mid. Psal.* 10 one *R. Iochanan*, who might well be of the Apostles age: for one of that name was scholler to *Hillel*, of *Gamaliels* tyme, he speaketh thus: Three yeeres and a halfe was the Maiesty standing vpon mount *Oliuet*, and preachyng: Seeke the Lord, whyle he may be founde: but they regarded not. And that Christe was holden the sonne of God (by the olde *Rabbines*) it is manifest in *Cayphas*, speaking of God, in their tearme *Baruc HV*, The blessed: saying, I adiure thee by God, tell me whether thou be Christe the sonne of the blessed (GOD.) Math. 26. 63.

And of later tymes, *Aben Ezra* sayth vpon *Psal.* 2. Kisse the Sonne: that Christ is that sonne. Now yf the man is cursed, that maketh flesshe his arme: and yet happy is he that trusteth in that Sonne: that sonne must needes be not a bare man, but also God, after the spirite of sanctification: seeing they are not cursed, but happy, that trust in him. Wherefore seeing the Iewes speake the same thinges that the Apostles do, reason woulde that the Apostles speech lyke theirs, and to them, and differing from all others, shoulde be expounded according to their dialect and peculiaritie of speech. *Esay* reporteth this of them, that their eyes be ope-

ned, but they wyll not marke for to see. And our Lord tolde them, that yf they were blinde, they had no (such great) sinne: but now their sinne abideth, seeing after so great knowledge of the trueth, they fall quite away, againe crucifying Christ, and prophaning the holy blood of the Couenant. But as touching their sayinges, sighting for vs against them selues, I thinke them profitable, when they are cited with skill, what they do meane, or ought to meane: otherwyse they wyll trouble much, men little acquainted with them. And thus much for the iudgement of the Hebrewes touchyng Melchisedek. Next them, let vs beholde the Latines what they taught: and after that, we wyll examine *Epiphanius* better, and conclude by examinyng the text of Moses by it selfe.

Heb. 7. &. 10.

For want of skyll in the Rabbines, they are folowed by our selues beside trueth in sundry poynts.

And first S. *Ierom* must come forth from his Epistle to *Euagrius*: who knowing how he was sure to be blamed of captious people (as he telleth) what soeuer he sayd, yet proceedeth couragiously. And first taunteth a writer, that affyrmed Melchisedek to be the holy Ghost. Next *Origen*, and *Didymus*, commyng much in the same kinde: who by the same reasons make him an Angel. Thence he toucheth *Hippolytus*, *Eusebius Cæsariensis*, and *Eusebius Emisenus*, *Apollinarius*, and *Eustathius*: which thought him to be a Cananite. Lastly, he bryngeth the Hebrewes, saying, thus to *Euagrius*: Because you gently demaunde, and all that I haue learned, shoulde be commended to faythfull eares: I wyll lay downe also the Hebrewes opinion: and that no curiositie be wanting, the very *Hebrew* wordes wyll I hereto ioyne: *Vmalchizedec melech Salem hozi Lehem vaiain vehu Cohen leel elion vaiebarchehu Vaiomar baruch Abraham leel Elion kone samaim va arez Vbaruch El Elion escher migen Zarecho beiadecho naijten lo maaser michol*. And *Melchisedek*, king of *Salem* brought foorth bread and wine: and he was Sacrificer to the hygh God: and he blessed him, and sayd: Blessed be *Abraham*, to the hygh God, which hath made heauen

He myght meane S. Augustine.

This opinion I passed ouer: for that with the other it should also fall, and needed not new argumentes.

uen and earth: and blessed be the hygh God, which hath deliuered thine enimies into thine handes: and he gaue him tenth of all. **Also they teach, that he is** Sem **the sonne of** Noah, **and was aged when** Abraham **was borne** 390. **yeeres: which thus are reckoned.** *Sem*, the seconde yeere after the Flood, when he was an hundreth yeeres olde, begate *Arphaxad*: after whose byrth he lyued fiue hundreth yeeres, that is altogeather sixe hundreth yeeres. *Arphaxad* being thirtie fiue begate *Salem*, who him selfe at thirtie procreated *Heber*: who, as we read, at thirtie foure yeeres begate *Phaleg*. Agayne *Phaleg* when thirtie yeeres were come begate *Rehu*, who at thirtie and two since his byrth is father to *Serug*: of whom when he came to thyrtie yeres *Nachor* is borne: who being twentie and nine begate *Thare*, of whom we reade that he being seuentie, begate *Abraham*, and *Nachor*, and *Haran*: Now *Abraham* dyed being an hundreth seuentie and fiue yeeres olde. The summe being cast, *Sem* is founde to outlyue *Abraham* his nephew in the tenth degree thirtie and fiue yeeres. **And soone after.** Also they teach, that it is no maruel that *Melchisedek* went to meete *Abraham*, and brought foorth for his repast bread and wine, and blessed him: seeing he owed this a duetie to his grande Childe. (**And agayne.**) This haue I learned of the best learned, of this opinion: who are so farre from thinking *Melchisedek* to be an Angel, or the holy Ghost, that they ascribe the most certayne name of a man. **And** in good sooth it is foolysh, that, vpon a speech in type, one shoulde concernyng Christes sacrificehood, not hauing ende, how he being king and Sacrificer, geueth vs both, to become a kinred Regall and Leuiticall: and being as the Corner stone, ioyneth both walles: and of two flockes, being a good Shepheard, maketh one flocke: this shoulde so be referred to ἀναγωγὴν or fit answereablenes as to take away the trueth of the story: and say, that he was no kyng, but an Angell shewed in a mans Image: where-

whereas the *Hebrewes* so vehemently endeuour, to shewe openly that *Melchisedek* was *Sem* the sonne of *Noah*. Thus the sadde Father, loth to striue with the *Greekes*, sheweth what he best lyked vnder the *Iewes* auctoritie: which *Epiphanius* in *Greeke* to *Greekes* durst not so well do. In the times of blindnes, yet in this story men were not blind. For *Gulielmus Tyrius* when Satan was loosed, made Bysshop of Ierusalem, wrote, that *Sem*, called *Melchisedek*, there dwelt. Also many others of *Romistes* are content to folowe *Ierom*, as *Petrus Somestor* in *Scholastica historia*, *Aquinas*, *Lyra*, *Iohannes benedictus* vpon *Gen.* 14. *Cassaneus*, *Nauclerus*, and whole troupes of others. And euen to this day *Romistes* holde that most commonly. *Genebrardus* hauing therein the helpe of Hebricians, and considering many circumstances, by trueth herein, somewhat beautifieth his Chronicle, otherwyse pestered with lyes: and often returneth to the same assertion, as mynding to disgrace some that therein seeme to stagger or striue: yet good *Melanthon* before him, was no lesse sensibly and certaynely perswaded herein. Also *Iohn Lucidus* was plentifull in this matter in his Chronicle:* *Isidorus* lykewyse, who maketh *Salem* buylt by *Melchisedek*, treadeth in the same steppes with the Hebrewes.

When Satan was loosed. Apo. 20.

*In Iohn Lucidus.

But *Romistes*, I neede not to name many: for the simple of that sect, *Genebrardus* him selfe is of two great credite with them. Men of better religion, and more of *Ieromes* diuinitie, are fitter for the catalogue of his folowers. The three folde threed of *Carion Melanthon*, and *Peucerus*, wyll not sone be broken. *Melanthons* wordes bring a great light to Moses narration. I suppose (*Noah*) came from *Armenia*, into the olde Countrey: that is, the places neare *Damascus*, where he had lyued before, and where he knewe that the first Fathers were made. For it is certayne, that *Sem* the sonne of *Noah*, lyued agayne in that Region, seeing that he was king of *Salem*, which was afterwardes called *Ierusalem*. For *Sem* is the very same man that was called *Melchisedek*.

Therefore

A treatise of Melchisedek.

Therefore the Church of God was in that place, where was *Noah*, *Sem*, and *Sems* sonnes, so long as they kept the true doctrine. Doubtles *Sem* kept the lyght of doctrine: But whereas his posterite were in *Babylon*, there by a lytle and lytle true doctrine was extinguished, and wicked religion receiued and established. Therfore God brought *Abraham* from *Babylon* to *Sem*, the father of his ancestours, to ioyne agayne a notable company of the Church, soone after the death of *Noah*. Now when *Abraham* with his Cosen came to *Sem*, what a goodly Colledge had *Sem* who had seene the Flood, and such descent of posteritie. Let vs consider the sweete company of *Sem*, *Abraham*, and their * kinsmen: when *Sem* saw the eight of his Nephewes in descent, called to the societie of the Church, and the promyse of the Messias renued: for whom, death being destroyed, eternall lyfe shoulde be restored. These good meditations, good *Melanthon* perceiueth.

* Arphaxad, Selah, Heber, Lot, & Isaak.

Victorinus Strigellius in his notes vpon *Genesis*. 14. and vpon *Melanthons* Chronicle, is no lesse plentifull to the same effect. And *Chytreus* a long student in story, yet alyue, but very aged, & a reuerencer of *Melanthon*, deserueth that reuerence, to haue his woordes set downe: and fyrst for the name what it meaneth. *SEM*, a name, in whose posteritie the name of God shoulde alwayes remayne, vntyll that name which is aboue euery name, shoulde come downe from heauen: and in *Sems* posteritie take flesshe. And *Melchisedek*, it is a nowne appellatiue, the epithet of *Sem* the sonne of *Noah*, which dwelt in the citie *Salem*, which was called afterwardes *Ierusalem*, and was distaunt fiue myles from *Hebron*, where *Abraham* dwelt. Therefore those first lyghtes of the Church myght often meete, and conferre of great matters, and teach and strengthen theyr hearers.

Selneccerus, an other *Witenberge* man shall conclude my Latine testimonies: who for his reuerence to *Melanthons*

opinion touching the Sacrament, shall not for the ouersight of his owne iudgement therein, be neglected for his great paynes and large comment vpon *Genesis*. Take his wordes. *Melchisedek* signifieth a king of Iustice. And it is the vsuall iudgemt of the godly Doctors of the Church, that this *Melchisedek* was *Sem* the sonne of *Noah*, who was the greatest Patriarch of that tyme: for he lyued before the Flood nintie eight yeeres, and outlyued *Abraham* *thirty & sixe yeres, and was a keeper of true doctrine, & saw great calamities, change of Tongues, a new Empire, Idoles of *Babylon*, horrible lust, the destruction of *Sodom*. The name *Melchisedek* he had by his office, which he bore: because he alone (though poore in respect of other kinges, specially his neighboures) was a iust king, looking to his Churches and callyng, and gouerning them well. And also, because he bare the type of the Eternall king, I meane Christ.

The common iudgement.

* The errour of 60. yeeres. In that errour many be, which mistake Genes. 11,27. which place of late, Codoman & Witenb. man, & many more, haue rightly expounded by vers. 32. and chap. 12,5.

Now that the simple may knowe that our Nation ‡ beareth no blunter beastes then others, nor the Sunne dryueth his Chariot so farre from Englande: I will lay downe their testimonies of our countrey, who neuer thought that the Apostles would forbyd to search a Story: nor thynke that a greater then Abraham coulde be out of the ryght lyne of the Fathers. Thus sayth an olde Chronicle. *Sem* the sonne of *Noah* otherwhyle is called *Melchisedek*, the which first after the Flood made the citie of *Salem*: and now it is called *Ierusalem*. An other olde Englyth Chronicle specially deserueth accompt: his letters speake thus. Mee redeth, that *Abraham* yaf first tithinges: but *Abel* yaf rather the first that God sent him of all maner kinde. The *Hebrewes* tell, that this *Melchisedek* was *Sem*. *Noahs* son, & telleth, that he lyued vnto *Ysaac*. Those *Hebrewes* agree with *S. Stephen* and *Philo*: And they who differ from them about *Abrahams* byrth tyme, to make *Sem* see *Iacob*, greatly entangle the narration. Wherfore this olde Chronicle

‡ Ver. 1. æneid.

* So Terah at 130. yeeres begetteth Abraham, yf Sem saw not Iacob.

nicle of our countrey, shoulde not be disdayned, for some ipes: but embraced in some worthynes. *Master Bale* deserueth well, for his true detecting of the Popes antichristianity. If we folow him therein, we shoulde not thinke him worse aduised, where ẏ very *Romistes* with their greatest aduersaries, & our best learned, agree with him. In his Preface of the Englyshe Votaries: *Melchisedek* a iust and a peaceable king, is *Noahs* sonne: As many read his workes, and that to very good vse: so they shoulde take all before them, and holde that, not the weakest where he hath most consent with him. Joyne to him *Lanquets* Chronicle: wherein also the iudgement of the reuerent father *Thomas Cooper* B. of *Winchester*, is to be *weighed. This is *Lanquets* voyce. *Pag. 5. b. Sem* the Prince of *Asia*, called also *Melchisedeck*, a iust and peaceable king, and Priest of Almighty God, from whom Christ lynially descended, possessed all *Asia* with his chyldren. And agayne, *Pag. 11. a.* openeth the Apostles meanyng, saying. *Abraham* receyued with blessing of *Melchisedeck* king of *Salem*, and high Priest of Almighty God (called also *Sem* the sonne of *Noah*) Bread and VVine: to whom *Abraham* gaue the tenth of his pray. The Apostle sayth, that this *Melchisedek* was without Genealogie, because his progenie (vnder the name *Melchisedek*) is not rehearsed in the Scripture. Some I passe ouer for breuitie sake: but here I wyll not omit the speche of a learned man, a friende of myne, *M. D. Peny*, a D. of Phisicke, a man of great iudgement, and gyftes in Diuinitie: who now is with the Lorde, and resteth from his labours. Of him I take occasion to speake, partly to leaue some token behinde of our Cyristian friendshyp, and agreement in Scripture: partly to shew his experience how the teaching of this matter obscurely, caused some to blame the most part. He tolde of a Gentlewoman that said thus to him: VVhy do the Preachers now teach, that *Melchisedek* had neyther father nor mother? Of olde

* So it may be gessed by that to Lanquet he putteth additions.

That in this Parenthesis is put for expostion of Lanquets meaning.

time they taught otherwise: for I haue seene an Englysh booke, founde in Douer Castle. 400. yeeres olde, that affyrmeth *Melchisedek* to be *Sem* the sonne of *Noah*. He marked offence geuen to the Patron in the chiefest story of our Lordes Grandfathers after the flesh: in that the phrases for a type & figure, taken from the description of Melchisedek are not cleerely distinguished, from that which in story from other Scriptures must be gathered. To her he gaue a right exposition, in what sense the Preachers, of his iudgement so spake: and how by the type, they did not ouerthrow the trueth of the story: but in proper spech helde him to be *Sem*. With the learned Doctor, I wyll ioyne their commendation, who in Tables ioyned to the Bible, or explaning the names vsed in Scripture in the worde Melchisedek, shewe the simplest, that he is commonly thought to be Sem: that they should not mistake the Apostles wordes. Thus for the weakenes of our simple soules, I cite our Countreymen: agaynst Iewes, I bring Rabbines: to Antiquaries in Latine fathers, I bring Ierome: by Romistes, I perswade Remistes: by Melanthon and Luther, with others of their opinion, I deale for the best religious. For the Greekes, I must take some more paynes, who to this day mistaking their Translations meaning, make lesse accompt of the constant Hebrew trueth, holden certayne of all other sydes: but that a few leaue all Learnyng to folow them. For them now wyll I returne to the Grecians, that such as folowed Epiphanius, may be knowne to haue missed of his meanyng.

Epiphanius hidyng his iudgement.

First I wyll proue, that Epiphanius did but dally, being content to shake off Melchisedekians, and Hierax. &c. Secondly, I wyll shew great reasons that mooued Epiphanius to dispute agaynst his meanyng: but so, that one skilfull in the cause, myght vnderstande what he would haue to stande. For the first, thus I reason: If Epiphanius leaneth in appearance vpon that which custome holde, and

he

he knew to be most untrue, he followed custome, and would not simply be thought of that iudgement: but he is euident in sundry places to follow for custome, that which was not true: therfore he might also here be expounded to meane no otherwyse, then as a bearer with custome, agaynst proprietie of trueth. One place proving this kinde of dealyng, and dallying, he hath. *Page.* 8. where from Adam to the Floodde, he counteth yeres. 2226. folowyng the *Greeke* translation: whereas he knewe the Hebrew to haue lesse, euen. 1656. and knewe also that the Hebrew was most true, and neuer blamed. For being so cunning in Hebrew affayres, as his workes shew, he coulde not be ignorant of the *Massorites* miraculous diligence, for preseruation of euery letter in the Prophetes, how many they were in all: which was the middle letter of all Moses: which wordes were written with other Characters then their felowes: What wordes had prickes ouer their heades, and such other things, which being handled in *Zoar*, and some by *S.* § *Ierom*, were doubtles well knowen in his age, and coulde not be hid from him. Wherefore, I may well conclude, that for the *Greekes* weakenes, he bare with the *Greeke* translation, and in trueth thought as *Ierome* did: that not it, but the Hebrew had the trueth: euen as well for them betwixt Sem and Abraham, as for the former ages. Now yf you maruayle not at ‡ Iosephus, hiding his minde for the same ages, folowyng the *Greekes*: and in * Salomons age, commyng to the Hebrew accompt, striuing with hym selfe, marueyle neyther at *Epiphanius*.

§ Zoar & S. Ierom vpon Gen. 19, 33. touching a pricke ouer *Vau* in the Hebrew.

‡ 1. Antiquit. 4. yeeres, 2656.

* Reckoning from Adam, Floodde, Promise, Lambe, to the buylding of the Temple: wherin for the Iudges tymes repeating twise (after ỳ phrase) 111. yeeres, he maketh the Temple to be founded, in the yeere of the world 3102. It was 3000. seuen yeeres after, when it was finished.

Moreouer in bringing a Kenan betweene Arphaxad and Selah (whō some times he leaueth out) it is manifest that he regarded custome. S. Luke was his warrant in this poynt: who amongst our Lord his fathers, bringeth in the same Kenan, least the *Grecians* that vnderstode not ỳ minde of the 70. Translatoures, should take offence, if he had left it out. Also, in that *Epiphanius* maketh Iacob the two & twentith

from Adam, where he nameth the foresaid Kenan, he reckoneth him not for one of that number: yf he had, Iacob should haue been the three and twentith. Moreouer, he so handling the ages of Noahs sonnes, as to make Sem the * eldest, Cham the next, and Iapheth the youngest, as the phrase at the first woulde seeme to teach: therein declareth that he had a mynde to folowe custome for quietnes, against the trueth, amongst such as woulde not soone vnderstande the depth of the matter. Notwithstanding he knewe that Iapheth was the eldest: and in the *Greeke*, Gen. 10. 21. compared with Sem, is called (the elder:) and Gen. 9. 24. Cham in comparison with both, is said to be (the younger.) Moreouer, seeing Noah at. 500. yeeres was a father, and Sem was not. 100. yeeres olde at the Flood, when Noah was. 600. yeres, but two yeres after: *Epiphanius* could not be ignorant that Sem must be younger by two yeeres, then some of his brethren. Yet he folowed common custome: though Iapheth was holden eldest by the custome of exact trueth, amongst the *Rabbines*: as *D. Kimchi* recordeth in the *Roote Gadal*: and many Hebrewes that comment vpon Genesis, § though some take the speech as it lyeth, at the first syght. Of both Abraham & Sem the *Rabbines* of *Epiphanius* age (from whom came the *Talmud*) in *Masse. Sanadrin, page 69. b.* write many thinges, wherein the Iewes sharpened their Schollers: which should fall to great absurdities, yf they tooke not good heede to the Scripture phrases, by the matter to examine them. Marke the Hebrewes well and you shall better vnderstande this matter. *Terah* begate *Abraham*, *Nachor*, and *Haran*: So *Abraham* is elder then *Nachor* an yeere, and *Nachor* elder then *Haran* an yeere. *Abraham* is founde two yeeres elder then *Haran*. Also it is written: *Abraham* and *Nachor* toke them wyues. &c. R. *Isaak* sayd, *Ischa*, she is *Sarah*. Now how much was *Abraham* elder then *Sarah*? tenne yeeres, and elder then her father two yeeres. So it is founde that *Haran* begate

Page. 5. 15.

§ Two, Aben ezra, and Rabbaneel: none els, that I haue read, and remember.

gate *Sarah* at eyght yeeres. In deede *Abraham* is younger then the brother. But by a mystery of* theyr art, thus they reckoned. Know that this their reckonyng, they call a mystery of their art, by this: And *Noah* was fiue hundreth yeeres when he begate *Sem*, *Cham*, and *Iapheth*: *Sem* being elder then *Cham* by one yeere, and *Cham* elder then *Iapheth* by one yeere: *Sem* shoulde be founde elder then *Iapheth* two yeeres. But now agayne: *Noah* was sixe hundreth yeeres olde when the deluge of waters was vpon the earth. And agayne: *Sem* was a hundreth yeeres olde, two yeeres after the deluge, and begate *Arphaxad*. So he is at once an hundreth yeres, an hundreth and one, and an hundreth and two. Nay it is a mysterie of art, as they reckon heere. VVhat is that mysterie of art, that so it is reckoned heere? *Rab Cehuneh* spake of a tradition before *Rab Zebed* of *Nabardea*, he sayth: Ye are taught from that place. *Gen.*5. we are taught from an other *Gen.*10. *Sem* also had issue, he was father to all the sonnes of *Heber*, and brother to *Iapheth* the eldest, the eldest of the brethren. Thus farre the *Talmud* in this kinde speaketh: the ignorannce whereof hed a false translation in Latin, to make Sem eldest: whereas Moses woordes should styre the Iewes to an other consideration, how they were chosen of the younger house, through fauour. Also that they shoulde not despise the *Greekes*, and Iapheths sonnes, who commyng of a good father, the eldest brother, in tyme (when the Iewes shoulde kill and deny Christ) they shoulde obteyne theyr dignitie in the High Ierusalem, and doctrine of the kingdome: beginning from their Ierusalem, and tentes of Sem.

* A Rabbine speaketh of other Rabbines.

By not marking the *Rabbines*, here we noyse vntruethes in two speciall stories: Sems fyrst, and Abrahams lykewise: by not discernyng in what kinde of speech Hebrewes make Sem and Abraham eldest: where they holde it in trueth, for both to be otherwyse. Lykewyse *Epiphanius* not being marked droue some to expositions, which him selfe had

had blamed in *Melchisedekians*. But doubtles he must nedes be holden to hide his minde, bringing but one reason, & that from a false grounde. And for reasons agaynst that in him he is strongly resolued, that *Sem* helde the place, after geuen to *Abrahams* seede. This dissemblyng in wryters should not seeme strange, seeing that euen Poetes in kinges persons set it forth, and Rhetoritians thence gather preceptes for that kinde. Homers *Agamemnon*, preparyng a set fielde, maketh an oration of going home, to try his Souldiers myndes and courage: but his reasons are strong agaynst returnyng. He vrgeth a goyng home, because the warres were long, and it was shame to leaue all vnperfect: and their shyppe tymber was rotten, and their sayles were ragged: which poyntes, all were contrary to returnyng: notwithstanding the multitude tooke holde on his speech quickly, and so preparde homewarde, that shantly coulde all the wysedome of Nestor perswade them, that the King meant otherwyse: or the witte of Vlysses stay them from returnyng. *Hermogenes* helde this dealyng to be so common, that he thought good to teach from *Homer*, how to do it artificially. But most common was hiding of the minde amongst the Iewes nation, touching the Septuagint. *Eusebius*‡ recordeth out of *Aristeas*, that they bound their nation by paine of a curse, that none of them should alter the Greeke Translation. *Aquilas*, *Symmachus*, and *Theodotion*, were hated, not onely for their heresies, but also for theyr Translations, though they were not of their nation. Wherefore *Epiphanius* had two thinges to hyde him: the one, that he might not drawe in the same yoke with Heretiques: the other, that he myght not run into the curse, for altering the *Greke*. I thinke that the Apostle writing to the Hebrewes was also to regard that, & wished not to offend the nation, where no neede required. And we see that S. Paule was loth to differ from the common maner in reckonyng of the Iudges tyme, after a sort 450. yeeres, as *Iosephus*

Iliad Beta.

Hermog. Pag. 425.

‡Præp. 8. pag. 208.

Sephus in effect doth: which tyme was nothing neare that in prophictie, and yet in a dobble reckoning by Oppressours and Reuengers, most exactly so much. Also *S. Luke* reckonyng Iacobes familie to be seuentie and fiue soules, accordyng to the *Septuagint*, was loth to breake the agreement or custome of their nation. So I thinke that *Epiphanius* to *Greekes* durst not disclose the secretes of the Elders.

And thus much for testimonies of *Hebrewes*, *Greekes*, and *Latines*, touching Melchisedek: where for *Latines* I brought many of *Witenberge*: because that to an abridgement of *Codomans* Chronicle there set forth, an opinion vnlyke theirs is fastened by one, which woulde not haue it searched who the person shoulde be: and in a seconde edition is agaynst him selfe, drawing men not to mislyke, that he should be a litle Cananite king. That the simple might knowe this opinion not to come from *Witenberge*. I cite authours thence otherwise minded. Vnder the testimonies, and vpon some discourses, many reasons were brought: which by the matter without mans countenaunce, seeme to stande, each one. But least by them selues, and seuerall, they shew not all their strength: or beyng scattered, cannot be so well vewed, nor make so good a shew: To conclude this cause, I thinke it good to bring them together, and to strengthen them, yf neede be. And fyrst to take away that, which most seemeth to hinder, the mistaking of the Apostles wordes, of being without Father, without Mother, that I confidently affyrme to be spoken onely by relation to *Gen.* 14. without any condemning of such, as from other places affyrme who in trueth Melchisedek was. Now that Moses meant that Sem shoulde be knowen to be that King, and the Apostle lykewyse: the matter it selfe cryeth out aloude. For Moses speaking of Sem blessed from Noah, by these wordes: Blessed be the God of *SEM*: and of Chanaan cursed, vpon Chams badnes, and to be his seruaunt: also of Iapheth to fetch religion from *SEMS*

Moses narratiō obserued from where Sem receiueth the blessing, how it is continued vntyll the iust king deliuereth it in the tenth generation, when Sem is yet aliue, that narration sheweth who he must needes be that hath right to deliuer the blessing to Abraham.

house: First sheweth how the curse came, in that *Babel* was buylt: rebellious Nemrod of Chams race, and the youngest brother, erecting a tyranny, and setting forwarde a worke, for men to make them selues a Shem, that is, a Name. He reckoneth the Languages that came vpon that worke, wherewith they that were punished, were scattered from the presence of God: of which we shoulde not fayne any to holde Religion, nor by their owne abilitie to recouer Grace, nor without hearyng of the worde, to be made faythfull, nor to affyrme of special preaching to them, without warrant from Scripture. Now as for blessed Sem, Moses returneth to his storye, telleth of his lyne to Abraham, reckoneth how long they all lyued, omitteth mention of death, *Gen.*11. far otherwyse then he dealt *Gen.*5. calleth Sem to be aliue very long after Abrahams calling, and lykewyse for a good whyle Arphaxad and Selah, men borne before the confusion of Tongues. Heber also, that forwarned it longest of all: but none borne after *Babel*, as Peleg, Regu, Sarug, Nachor, Terah: and expressely mentioneth Terahs death, that fell to Idolatrie, that we should consider him dead, before the Promyse, as the wrath vpon the Towre-buylding: yea and vpon the Fathers borne after, vntyll Abraham, that none of them lyued to see the Blessing continued. Then sheweth how Abraham called, to leaue his Countrey, going to Chanaan, going to Egypt, returnyng to Chanaan, recouerynge his Lot partaker of the blessing, killing of the king of Elam, was after this blessed of Melchisedek representyng *CHRIST*: and saying, Blessed be *Abraham* to *El Elion*, and blessed be the God of *Abraham*. Doth not the golden chayne of the storye thus setled, and of the phrase alyke continued, drawe Sem hither? who as he receyued the Blessing from Noah, deliuereth it vnto Abraham. Shoulde we thinke that in so great a matter, Sem shoulde haue a blessing, and lyue obscurely all his lyfe: and some vpstart of Families cursed

sed, shoulde pronounce it vpon Abraham? Whyle *Libanus* beareth Snow, and *Iordans* waters flowe, that wyll not stande, I trow. Such a stately matter falleth not out without a prophecie. If Adams fall beyng so speedy, yet had with a warnyng a kinde of foretellyng: If the Floode at Noahs byrth was closely foretolde: and also the Languages confounded vpon Cham churled through his families: I woulde also thinke that the blessing of Abraham should not be a late tolde thing: but depende vpon auncient speches. As the Lordes workes are knowen to him of eternitie: so it is vsuall in his worde, that he sheweth thinges before they aryse: and doth nothyng but that he telleth his seruauntes the Prophetes. In this kinde I assure my selfe, that Moses purposedly continueth the blessing of Sem to Abraham. The matter wyll better appeare by considering other attributes of the man that blesseth Abraham. He is a King, and iust in such high degree of commendation, that those tearmes turne in him to be as a proper name. And doth not this honour driue vs to search for some man specially blessed, to be this King? Also in that Noah called his sonne by a generall tearme, in our language (Name:) this falleth out fitte for him, who is in story set foorth by a generall name, without a proper. Moreouer, the office of a King is fitte to haue a beginning from such a man as Sem was: for a Kingdome is a Diuine policie. Religion doth require exact properties of a King: and Heathen by naturall lyght, speake to the same purpose: both by diuinitie & humanitie, the office is of an heauenly force. These properties God requireth to be in a King. A kyng commendable to the faythfull *Deut.* 17, 15. shoulde be of their brethren, not seeking the fauour of Chams land, not a louer of many horses, nor many wyues, nor much golde, nor proude harted among his brethren: but a keeper of the law, to prolong his dayes. Of this, Sem before the Law was a pattern: beyng not of Leuy *Heb.* 7.

A prophecy should be searched for, touching the authority of hym which coulde blesse the Patriarch as superior.

Act. 15. Esa. 42.

Melchi, a king: Sedek, Iustice. Heb. 7.

All the notes of a king Deu. 17 are founde in Sem.

but ancestor to Leuy, as to all the sonnes of Heber, *Gen.*10. and the stocke of Israels branches: and for kinred in Abraham, agaynst his kinred in Elam, he woulde be glad of a victorie. He knew that Cham was cursed: and being a Prophet, myght foresee through Gods spirite Pharaohs dealyng, and woulde hate cursed Cham, with his race. As touching many Horses, that age yet was not much in that kinde: neyther is there the name of an Horse spoken of before Iosephs tyme. *Gen.*46,17. But for the same in force, I meane for the quietnes of the mynde resting in God, who then shoulde be so setled as Sem, whom so great experience of deliuerances had taught? Now for the other poynt, of Wiues, he had but one, *Gen.* 6. and knowyng best how the best lyued from the beginnyng, would so continue.

Gen.1. Now for Golde, yf he had loued it, he myght haue chosen the lande of Chauilah: but that he did not chose, as the name sheweth: tearmed not from him, but from the sonne of Chush and Chams house. That he was a keeper of the Law there is no doubt. For this is the worke of God, to beleeue in him whom the Father woulde sende: who was promised to come of him. *Gen.*9. And God was not ashamed to be called his God: for he had prepared him a sonne after the flesh, who after the spirite of holynes, is the sonne of God: and God to be blessed for euer. *Rom.*9. and the fayth in this sonne, was the very ende of the Law: wherein doubtles Sem was a notable ringleader. As touching long lyfe, none euer was comparable to him for sight of posteritie: he onely sawe an eleuenth descent in the faythfull lyne: whereas of all others in the faythfull lyne, none sawe ten: though Arphaxad saw faythles Ismael, in the tenth. Thus for the holy description of a King before the Law, his state myght be some forme to a Law. The Heathen, that had no more written Lawe then Sem had, by the Lawe written in their hartes agree in the worthynes of a Kinges office. Xenophon sayth well, that a good Ruler differeth nothyng

thyng from a good Father. Now Sem, * who was not to be ruled, but to rule amongst his offspring, he acquainted with the fatherly gouernement that was before the Flood, woulde best practise that. And we see. *Gen.* 10. where the Families be counted that had tongues shattered, by the rebellious pride for buyldyng the Towre: that his families in that curlse were not halfe so many, before the sixt age in Ioktanes ‡ thirteene sonnes: as Chams sonnes were in the thirde posteritie punished with parted & diuers languages. He that wyll may there marke, and count the houses of speeche altered, and he shall finde it so. Whereby we may gather, that sundry families of Arphaxad, Selah, and Peleg. continued in Adams or Hebers tongue. And doubtles hereto the fatherly gouernement of Sem was a great helpe. And as Ioktanes sonnes dwellinges are farthest now from Ieruſalem, as by Heathen writers we may see, by such as geue testimony to Moses, whom they knewe not: But Arams chyldren neare Ieruſalem had better succesſe: So this in myne opinion, may very well be attributed vnto the happy neighbourhood of the good and fatherly Emperour Sem. And as Grandfathers are most tender, so he the greatest Grandfather must needes excell in fatherly affection and ancientie, to cary away the generall name of a King, as proper to him selfe: more worthyly then *Greekes* * by the common name of Poet, meane Homer particularly: or meane Demosthenes, by the tearme of Oratour. Moreouer yf a king be wel defined, § to be One ruling according to Lawes vncontrollable: and agayne distinguished from a Tyrant, § by rulyng men willingly subiect, where a Tyrant ruleth men agaynst theyr wyll: Sem must needes be supreame in these properties. We see by his obedience in Noahs house, procuring an eternall blessing, that he would be fittest to rule when tyme shoulde come. For as none can well rule, but he that can wel obey: so he that best can obey, can best rule. But Sems obedience in willing care for his

* Sems fatherly gouernment best deserued the name of a King: & might be some great restraint to his neare posterity a great tyme, from working in Babylon.

‡ Ioktanes house despising Hebers forewarnyng was punished with more tongues then any familie, and disceauered farthest from Salem: by despising Sems blessing.

* As to Greekes the Poet is Homer, and the Oratour Demosthenes: so to Diuines, the iust King should be Sem.

‡ Plato in definit.

§ Plato in Politico.

Father was the best, amongst his heathen: wherefore lykewise Sem shoulde be the fittest ruler, to care as a father for his subiectes. Also most willingly woulde men suffer such an one (yf any) to be uncontrolled, that sawe so many yeeres,* As men learne the way of one that hath gon it before: so they that will learne, most willingly learne of the aged, how quietly to tread the way of their lyfe, to come to olde age: and soonest suffer experience to be farre from checke. It was not so in Nemrod: For he starting up from the youngest house, to be so great a Tyrant, as God from heauen should openly looke to, did not long thriue nor liue. For in Sems lyfe Cedarlaomer being the king of Elam, had Amraphel the king of Synear as his Vassal: yea whyle Sem was yet alyue, and doubtles of continuance in kingdome. Wherefore by the generall name of a King, whom then but Sem coulde he meane? One ornament of Kinges may not here be omitted, which Sems story doth shew, that is, The antiquitie of a Kingdome: that before tyranny sprang, it was. Now by expressed wordes of ‡ Scripture, (that a politicall cause must chiefly be § looked vnto) vnlesse we make Sem to be Melchisedek, we can not playnely proue, that a King reigned before Nemrod. Wherefore the honour of Kinges for the antiquitie of them, shoulde with great delyght embrace him to be the first King, who had iustice as a proprietie, and represented the first and last, the sonne of God. As the perswading to obedience is goodly before God, and profitable for men, so Sems kingdome is the fittest for that: being shewed how ancient it is, contrary to Nemrods confusion: of which most properly the Gyantes wordes for their common weale may be spoken: Not any in any thing heareth any. Verily it is a seemely thyng for the Kinges of the earth to know the antiquity of their owne state: as an healthy thing to kisse the Sonne, least he be angry: to seeke in gouernement a vertuous and quiet iudgement in this life or way of Gods iudgement.

* Plat. 1. Pol. Tull. de senect.

A kingdome ancienter then Tyranny.

‡ By Sems story § Policy should for open decrees seeke rather warrantes from expresse tearmes, then farre fetched collections. Rom. 13.

Silenus in Eurip. Cycl. Sems story a study for kinge. This lyfe is called a way of Gods iudgementes. Ec. 26.

Nemrods

Nemrods dealyng was so hatefull in procuryng the buyldyng of Babel, that not onely Moses schollers, but also Heathen, coulde speake of the Gyantes warres, fighting agaynst Heauen. It was to be wyshed that the lyke care had been to know the trueth, for the recorde of the first king. Doubtles *Homer* diuinely touched the marke, and clam bygh to the gyft of a Kingdome from God. For *Il. Beta*, thus speaketh *Vlysses* appeasing the tumultes of the *Greeke* state:

A ruling by many is not good: let there be but One ruler,
One king, to whom the Sonne of ‡ eternitie manifolde in wisedome
Gaue Scepter and Lawes to rule by them.

‡ So I fauourably translate Homer.

This *Homers* saying is a diuine saying: the prophanesse of one tearme in his language being taken to a better sense: as S. Paul citeth *Aratus*, turnyng his *Iupiter* from a prophane religion, to the authour of those workes in trueth, which *Aratus* spake of: who warranteth me to do the lyke, with this Poets wordes. Now the Heathen Poet not being able to ascende aboue Iapheths tymes, nor the Flood: and yet making a King the most ancient state, maketh Kinges ancienter then Tyrantes, and to receiue the gouernement from God. Which opinion woulde soonest agree with Sems case: pronounced such an one, as from whose tentes Iapheth should fetch his comfort of religion. If *Homer* by playne wit myght see so much, and yf Fables condemne Gyantes vnlopalty: Chyistians helped by story, shoulde not pleade vncertainty, specially hauing so many Diuines of all sortes to warrant them. *Plato* in his sophister, called Sophesters fight *gigantomachian Gyantes warre. Pitiful it is, that by mistaking the Apostles wordes, such fightes haue been by *Melchisedekians*, *Hierax*, and such: yea and by men otherwyse of rare commendation, by obscuring the story of a man, made such a stay in the first discorde after the Flood: to whom styll there myght be an open recourse, for such as woulde repent of fallyng away from

* So some amongst vs, otherwise learned and profitable men, haue in Pulpit condemned such as folowe herein the ancient opinion, & most common.

from Christ. And thus much touching the terme King in royaltie, appropriated vnto Sem.

For the next attribute of *IVSTICE*, it is a naple fastened in a sure place, and a certaine witnes. That in Iustice euery vertue is conteyned, euen by the Heathen language, *Theoginis* the Poet cited of *Aristotle* teacheth vs. Doubtles by Iustice the holy worde, conteyneth all partes and parcels of vertue: For, that which geueth life, hath perfection of vertue. And it is written in great letters, that one runnyng by may it reade, That THE IVST SHAL LIVE. *Ab.*2. *Rom.*1. Notwithstanding we must with all the Lawe, Prophetes, and Apostles, vnderstande that this iustice is not found by workes, but moueth vs to fayth from God: and fayth arpseth by hearyng the worde. Also the same Iustice beareth fruite before men: So that in Melchisedek we must consider fayth gotten by hearyng: and a lyfe commendable, euen to the tongues of Chanaan. Now yf we affyrme no more then the open spech hath in any Scripture for that tyme, none but Sem can be founde then alyue, of whom the Scripture pronounceth particularly that he is blessed of his God: and *therefore hath his sinne forgeuen, his iniquity couered, and his mouth made without guyle. Doubtles there were many good men: but as the Apostle speaketh to the bare description for his beginnyng of dayes, or ende of lyfe, that he had none: so we in lyke sort may say, that he onely in record was iust: and iust not onely in humane iudgement, but iust in fayth before God, resembling in office the Sonne of God: who after the flesh, should come of him. Of those which had their tongues confounded, the wordes of the diuine king may doubtles in most exact propriete be spoken: As Siluer purified in an earthen vessell, and purged seuen tymes. Conferre with Moses *Gen.*12.1. These wordes: Nabal (the foole) sayth in his hart, there is no God: they worke corruption and lothsomnes: there is not one that doth good.

* Psalm. 32. Rom. 4.

The

A treatise of Melchisedek.

The Lord looked downe from heauen vpon the sonnes of *Adam*: euery one turned away. This is spoken to them that were vnder the Law: but as there be degrees in sinnes, so most fitly in manifest story it falleth vpon the buylders of confusion in Sinear: whom the earth shoke into sundry quarters. And in all the Scripture we reade not of any since Babel hedde bablyng languages, called to the fayth, but men acquainted with Abrahams house, with him selfe, or Isaaks lyne, or the Chyldren of the East, the sonnes of Keturah. And whereas S. Paul *Act.* 17. sayth, that God passed ouer the times of ignorance: and in his time biddeth euery man euery where repent: He closeth in ignorance all Families once fallen away, but such as were blessed in the blessing of Abraham. So the learned Hebrewes vnderstande Moses: and I doubt not but so S. Paul meant. To Moses he looked. If we holde any Family vncalled in the Scripture, to recouer fayth, S. Paul will not commende vs: in whom fayth commeth by hearyng: *Rom.* 11. and we may not minde any thyng, aboue a warrant written: 1. *Cor.* 4. And as he bade men iudge what he sayd, and would not be a lorde ouer their fayth: so all that he teacheth, may be prooued by the Olde testament: neyther may we drawe hym into any other meanyng. * As for the iustice of Chananites, and their behauiour, the lawes in Moses are faythfull witnesses. For where decrees are made agaynst most loathsome fylthinesse, this conclusion doth shut vp all: Ye shall not do any of these abominations: For all these abominations do the men of the lande which is before you: and it is defiled, and it vomiteth out the nation which is before you. *Leui.* 18. 27. Though their sinnes were not in all so ripe in Abrahams tyme, yet they were so rife, that their Lande was geuen to Abraham from them: and in some so rife and ripe were they, that they serued Elam for twelue yeeres chastisement: and vnpenitent, at the last were by fyre from heauen, made an ensample of fyre in hell.

Rom. 3.

S. Paul would not holde one of a faythles family to become Melchisedek.

Rom. 11.

1. Cor. 4.
1. Cor. 10.
2. Cor. 1.
Act. 26.

* The Apostles bring not new reuelations for olde stories, but diuinely expound the storyes agreed vpon. Chananites are farre from Melchisedeks iustice.

Prophecies & stories shoulde be tryed togeather.

And this story in Chanaan, fell not out without a prophecy. For by Noahs mouth Cham was cursed vnto Chanaan. Now yf Chanaans history of curse fell not out without a prophecy, why shoulde we agaynst a prophecy of Chanaan cursed, beleeue that a King came of him goodlyer then Abraham, or any King in all the Scripture, with a story without blemyshe? Abraham was a † Prince of God, yet Hagarenes to this day are his slayne. Moses was a *King, and faythful with God: yet so sinned, as to come short of the Land. *Num* 20. The Kinges properly learned kinges, soone eyther altered houses, or needed new annoynting, vpon troubles in their state. Saul of Benamin annoynted, within two yeeres lost Gods fauour. Dauid annoynted of Iudah, in his life time, and by his life, saw his sonnes striue: and Salomon was sayne to be annoynted, because of Adoniahs contention. Likewyse Ioas for Athaliah, and Ioachas for Ioakim: so was the house shaken: and Iosias who excelled al, and is called the annoynted of Iehouah, (though visibly he was not annoynted:) yet must once to losse of life, & his sonnes ouerthrew all. To be short, Dauid tolde that his house woulde not be vpryght with God: And yf Dauides house coulde not be, which had Moses to direct them, and Prophetes to warne them: shoulde we thinke that Chanaan coulde yeelde such a King? let Esay iudge. Thus he speaketh vpon Abrahams victory: VVhom God raysed from the east, callyng him in iustice after his foote, he gaue nations before him, and made him ouercome kinges: He made them like dust by his sworde, lyke tossed stubble by his bow. He pursued them: he passed in peace, by a way which with his feete he neuer had gone. Now the countreis sawe and were afrayde: Carpenders, Smythes, Founders, wrought for them goddes to helpe them. So farre were those countreys from hauing any King of true religion. And shoulde we deeme any of their byoode greater then Abraham, the friende of God: the high father, the

Gen. 23, 10.

* Moses a king Gen. 36. 30. Deut. 33. 5.

What kinges in Iudah were annoynted.

Lam. 4. in Resh. 2. Chr. 35. 22. 2. Sam. 23. 5.

Chanaanite kinges by the terrour vpon Abrahams victory, fel further to Idolatrie Esa. 41. There againe S. Ierom maketh Sem Melchisedek, by Hebrewes.

the heyre of the worlde? Yf Chanaan had had a iust King of their race, his subiectes woulde some of them haue folowed him. But no such goodnes may be affyrmed of them: therefore neither of a King in their line. Sickerly they had ben the happiest in the worlde then, yf they had such a King: but they were openly cursed: that farre from their fathers or mothers, must that Kinges lineage be holden. Long after the death of Melchisedek, his fame of Iustice was great with men that had denyed the power of it. For the King of Ierusalem was called Adoni-Sedek: but we may be sure that he was not of Melchisedeks posteritie. For some memorie & monument woulde haue continued of his fayth, in him or in his neighbours somewhere: As in Hoham king of Hebron, or in Piream king of Iarmuth, or in Iaphia king of Lachis, or in Debir king of Eglon: who ioyned with him to fight against Gibeon for making peace with Iosue. But as Hoham king of Hebron was no kinne to Abraham, no more was Adoni-Sedek to Melchisedek: and as they were vtterly estranged from the policie of the faythful, and godles in the worlde, so their punishment is more from God then from men. For the Lorde did cast vpon them great stones from heauen: and more dyed by the Hayle stones, then Israel slew with the sworde. If they had come of a famous King that vnderstoode the blessing of Abraham, some sparkles must needes haue remayned of the ancient story, and true religion. But as Moses in Melchisedeks story sheweth of no familiaritie betwixt him and Chanaanites, but in his office doth most certaynely distinguysh him from all of their cursed religion: so the Apostle doth sharpen vs to vnderstande Moses aright. For in that he tearmeth Melchisedek to be without kinred, he doth warne vs to gather by Moses, that he is not a Chanaanite. Els as Adonisedek is to be holden a Chanaanite, by the place, and all the other kinges of Chanaan: so shoulde Melchisedek be counted, yf sure argumentes did not exempt him from

Neyther Adonisedek, nor his neighboures any whit, but in part of his name remembred Melchisedek: as strangers to his line. Ios. 10.

their nation. But by the attribute vnfallible the terme of *IVSTICE* mentioned in the Name, whereof here much might be wel spoken, the Apostle boldly affirmeth to Hebrewes, & as he knew that they held, that he was not of Chanaans nation, no more then of their religion. Now Iob was not further from the minde of Eliphaz, Sophar, and Bildad, in any poynt, then I am from theirs, who woulde not haue vs to searche who the man is. Therein (I trow) the Apostle woulde summon vs for sleepers, when he expressely biddeth vs to consider how great he is: which his greatnesse cannot be fully knowen by the bare action of blessing Abraham. And yf the Apostle had been thought so to meane, and by such a type for blessing onely, or yet for sacrificehood, to require Iewes to leaue off circumcision, and all ceremonyes peculiar to Abrahams seede, and to yeelde to the greatnes of Christ by a figure of a knowne Chanaanite: which Chanaanites case shoulde represent a worthyer case then that of Abraham ỹ Patriarch: they would sone haue stopped their eares at such a collectiõ, seeing they did at *S. Stephen*, hauing *Gabriels* countenance in his face, and *Gabriels* wordes in his speech. For yf expressed wordes woulde not moue them to alter Moses, much lesse would a bare collection. The Scripture foreseeyng their weakenes, woulde auoyde all argumentes weake amongst them. We should take ỹ like heede.

Melchisedeks kinred was also Abrahams, and they onely kept in diuers places true religion, or some memory of it.

The families that are in the booke of Iob, and in the lande of Arabia, as Eliphas of Esau, Bildad of Suach of Ketura, wyfe to Abraham, Iob their brother, doubtles of Abraham, (though the olde *Greekes* bring him rather of Esau, then as more certayne it is of Ketura, and the sonnes of the east:) these with Elihu the sonne of Baracheel the Buzite of Nachor, all kept religion in hygh degree of knowledge: and name God El, and Elohim: once Iob doth name Iehouah not in disputation: as doth he that wrote the booke, in the preface and in the conclusion. As all these kept Religion vntyll Moses tyme, so woulde some haue done in Melchi-

Iob. Ch. 1. 21. thrise.

sedeks

sedeks house in Chanaan, yf he had not been ancestor to Abraham and to these men, but some fresh Chanaanite excelling all kinges that euer were in glory of religion and iustice in gouernement. Now whereas Elihu is called a Buzite but of Aram: of whether family he be, or be of both, it maketh nothing agaynst me, but rather with me, that Arams house shoulde keepe monumentes of Religion. Balaam a false Prophet, yet a Prophet, confirmeth that. His example is very fit for this my purpose, to shewe how religion once kindled in the myddest of blindnes, wyll leaue some lyght, who speaking to Madianites nameth olde Seth as famous with them. So yf such a iust king had been of Chanaans seede, some remnant would haue cõtinued of the house. But when olde Melchisedek or Sem vnknowne, was dead, then the good men of his housholde dissoluing family, went away to some family, as of Aram, Buz, Vz, &c. when Chanaanites had mightely encreased and preuayled in the lande: who in Abrahams tyme so went on that with the Chanaanite, also Kenite, Kenezite, Kadmonite, Perizite, and Rephaim, grewe on so, that Abraham and Lot coulde not haue in one place lande enough for both theyr Flockes. By seuenty yeeres more, & Melchisedeks death, they woulde more multiply: and more vsing the soyle for them selues, lesse woulde they suffer Melchisedeks household to lyue amongst them. And thus much for the terme Iustice, conteyned in Sedek, part of the Name Melchi-Sedek, whereunto also I drew Religion as a chiefe spice vnder Iustice. Now for the place SALEM: that helpeth not a lytle to know who the person is.

Buz commeth of Nachor. Also one Aram Gen. 22, 21. Elihu may take part of the first Aram the sonof Sem. Gen. 10. Seth named amongst Madianites.

The worde SALEM betokeneth Peace, and so the holy Ghost noteth the power of the worde. *Heb.* 7. Now it was not a short continuance of peace that could make a famous name of peace: wherefore long before Abrahams tyme it shoulde seeme to haue had quietnes. But it wyll not soone agree with likelyhood, that cursed Chanaans hood shoulde

Of the place Salem.

Phil.4,7. excell all in that blessing. For the knowledge and loue of Christ onely gardeth men in a continuall peace: which the buylders of Babel hauing once despised, coulde neuer finde in their families, vntyll Christ came: Onely some fewe Proselytes yeelded vnto Abrahams religion. As for the wicked, Esay maketh them as a Sea tossed, which casteth vp myre and clay. And most liuely doth Daniel describe the enemies of the Iewes (while they were the high Saincties) being as foure beastes commyng out of a Sea tossed with foure wyndes. Also, agaynst the Heathen Christians, from out of the Sea ariseth Romes power: as both Greekes and olde Romistes confidently expound it. So for a long time, more then the thyrde part of time since time * was, we haue a determination for prophane kingdomes, how farre they are from such a state as God woulde call peace. In all ages we see the state of peace and warre to be alyke. The olde Serpent from Adam *Gen.*3. to Iohn *Apo.*12. executeth the same hatred: that Salem properly can be no place but where God geueth a speciall blessing. Expounders at ‡ Iohn Lucidus. Sichem buylt a Salem: and make it ‡ Melchisedeks citie: where Iacob becommeth salem (that is safe) not to Salem or Peace-Towne, *Gen* 33,18. The warres made in Abrahams tyme, and the leagues of men there, teach vs to examine this story. When the kinges of Elam, Synear, Ellasar, and Goym, fought with the kinges of Sodom, Gomorra, Adama, Seboim, and Bela, the king of Salem had nothing to do with the warres, nor with the twelue yeeres subiection, nor with their rebellion. As Abraham was in league with Mamre, Eshcol, and Aner: so much rather than Melchisedek woulde haue been, yf he had been of kinred. When the foure kinges stroke Rephaim, Zuzim, Emim, Chorim, and En-Mispat, to the playne of Pharan, and the Emori in Chazazon-Thamar: Woulde they haue suffered Salem so neare to be in peace, but for some greater cause, then woulde soone befall a Chanaanite to bein? Where-

Apo.13. Rome damned

* More then 2000. yeeres of 5520.

fore

fore the short Hebrew Commentary, called An exposition of euery hard worde: in that place calleth Melchisedek Sem, induced not onely by auctorities, but also by the matter. Whereas Chanaan by the curse shoulde serue Sem, and doubtles Sem woulde not omit the open vantage of superiorities: it may well be that for some encrochment vpon the possessions of Sems families the first contention did arise. Whereupon the king of Elam, as the eldest house of Sem, shoulde reuenge his younger cosens quarell. That Sem shoulde settle in Salem, it is by many reasons most lykely, for * some his posteritie: and for his heathen. *Epiphanius* so farre disputeth of Sems sonnes, in such sort to haue been there, but weeried thence by Chanaanites encrochment, that there was a ciuill right, and not onely the sole lordshyp of God in geuing Chanaan to Abraham. And R. ‡ *Abra. Ben Isaak* thinketh, that Iacob the dweller in Tentes, learned religion from the tentes of Sem & Heber. Now for Sems heathen: the *Greekes* beare memory of Iapheth. Anchiale a daughter of Iapheth, is by *Eustathius* recorded to haue buylt the towne of that name. As for Cham, the lande of Egypt is expressely named of him. Now for the middle brother, the middle space betwixt both, is the fittest: The middle Seas most fitly seruing such vse of their lyfe. And yf the first dwellinges by any partition from Noah were appointed: they gesse well, which gesse at this partition, for the first dwelling to be from Noahs appointment. *Abraham Ben Perizol* a Iew, in his Cosmographie foloweth Christians, not only for placyng of Sem at Salem: or for Cham (of whose place none doubt:) But also for Iapheth to be setled where we place Iapheths sonnes. We haue good reason: because *Virgil*, *Ouid*, and *Horace*, from *Hesiodus* and other ancient *Greekes*, such as *Eustathius* afterwards foloweth vpon *Homer*, making Iapheth one of the Gyantes, in whose tyme they warred agaynst heauen: Also § *Lucian* before him, making Iapheth the eldest of

Chanaan was to serue Sem: for which seruice the open story must be looked vnto.

* As for Selahs and Hebers families. Epiph. in ancyroto pag. 516.

‡ In Neuath Salom, pag. 39. cityng their fathers.

Vpon Dionys. Alex. pag. 130.

The Iew foloweth and nameth Supplementū Chronicorum.

1. Geor.
1. Metam.
1. Od.
1. Erg.

§ In Cro, &c.

of all folke: because these carry the memory of Iapheth, we haue good reason to place him in those countreys whence we came. Moreouer *Egyptians* made a God of Ammon: so Ch-am in *Greeke* may be written, where Cheth is in many names (as in Eue for Cheue) vnpronounced, and the *Greeke* termination obserued. That religiō doth credite ỹ narratiō. As that of our ancestors: who were much better taught by Iapheth to auoyde Idolatry, and to tearme hym one that had been in the Gyantes age: and neuer to make a God of him: or as that of the Fable which telleth that Prometheus the sonne of Iapheth made men of the slyme of the earth: which thing came from his spech, wherin he taught how God made Adam, and Eue a pandora full of al goodly vertues: that Heathen *Charites*, *Pallas* and *Venus* coulde not be so well imagined of, as Eue was Goodly in decde. It is vsuall in all kinde of writers, to attribute the worke vnto the narration. So Christ was crucified before the Galathians, not by the Souldiers of Cittim or Italy, that with naples and speare wrought the foresposen tyranny: but by the tongue of the Disciples. So *Prometheus* tongue made men. And yf we from fables are called somewhat to a trueth for our ancetour: shall not a more certayne record for the place of Sem, fit for the situation, fit for religon, helde so continually of his posteritie, moue vs to folowe ancient plainnes? Or coulde there be any reason why Melchisedeks story shoulde be hid vntyll the Apostles tyme: to haue an other meanyng afterwardes, then euer it had before: that the Apostles shoulde not be able to teach the olde fayth, but by a new meaning in the story, which Iewes neuer did, neuer wyll lyke of. The Apostles woulde haue no such reuerence geuen to their wordes, as to bryng them to a meaning vnheard of by the Apostles nation. Furthermore, yf Mount Sion be so fayre in situation, and the glory of all the earth: where Isaak was offered, where Salomons eare buylt the first Temple, where Cyrus decree buylt the seconde

Fables glaunce at a trueth. Plut. De Deo Soc.

seconde Temple, where Christ the true Temple powred out the waters of lyfe: shoulde we thinke that Sem being a Prophet, woulde not enquire from what place the Lawe and the worde of Iehouah should come. Nay it is expressely manifested and obserued by the very Iewes, that the place whence the *Greekes* shoulde learne Religion was Sems tentes of olde tyme, as I haue touched before, their owne wordes from a threefolde auctoritie. And this their obseruation is good to helpe them. For as the blessing was performed before Salem was abolished, and the worde of the Lord did not fayle: so they and we were to looke vnto the curse. Moses telleth, that vpon denying the Lord, the Lande shoulde haue an eternall desolation. Gabriel telleth their particuler denyance, in killing of Christ, not esteeming of the couenant blood, wherewith we are sanctified. Our Lord tolde, that by the abomination of desolation, (*Math.*24.) an host besieging (*Luk.*22.) Ieruſalem should be destroyed, and continually abyde desolate: whyle the Gentiles calling continued. Great errour hath been herein committed, by not marking the force of Noahs wordes: pursued by Moses, Gabriel, the Lord, and full euent: and the glorious erecting of the Church, tearmed The heauenly Ieruſalem in steade of it. The *Apostata Iulian* to falsifie our Lord his wordes, stirred faythles Iewes to repayre Ieruſalem, being him selfe at great charges: but Christ shewed his trueth. For the Houlde which thousandes caried on the day time, was on the night *remoued: lykewise their Morter and their Playster, wyndes, tempestes, and stormes dispersed. Their further madnes an Earthquake terrified. Upon many their buyldinges fallyng, quelled them: and playne tokens of Christ, were agaynst them. The *Apostata* woulde neuer haue been so mad, yf he had knowen how long Noahs graunt for Sems place, to beare a prerogatiue did continue. The Popes when they had fallen as Starres from heauen, and brought from the pit a

Esay.2. Mich.5.

The Romans are tearmed abominable, Dan.9.25. Mat.24. conferde with Iohn.11. and as bad for their last times. Apo.17. the last verse.

* Theodorite booke.3,20. Greg.Naz.against Iul.2. pag.301.

Apo.8. Apo.9.

smoke to darken the Starres: euen when that Helbrande was manifested to haue the throne of Satan, and all his power: then they woulde falsifie our Lorde his wordes, and would recouer Ieruſalem, to ſet vp there a ſuperſtition. They ſtyre warres for to recouer the low Ieruſalem: to weaken Princes, that their Cleargy myght afterwardes haue Emperours and Kinges at their commaundement. So the force of the Weſt, was ſent to the Eaſt: and there the foure quarters of the earth made greater warres for the Citie which had been once beloued, then the Seleucide and Ptolemei of olde tyme made: bringing thyther the force of Gog and Magog: who alſo wrought and ſuffered greater ſlaughter, then euer the worlde ſaw before or after, for the holding of one place. And reaſon woulde, that men going about to diſanull the wordes of our Lord, ſhould know the price of their folly: Seeing they would helpe the Citie that killed Chriſt, to repayre Ieruſalem where he was killed, to proue the wordes of trueth vntrue: to buylde there, whereupon Chriſt had pronounced in *Daniel*, and in the Goſpell, a perpetuall deſolation. Our Lorde in wrath agaynſt that place, remembred mercy towarde the ſonnes of Abraham. For whereas this was and is amongſt the Iewes a grounde of all their errour, that *Moſes* Lawes and Ceremonies continue for *euer vnchanged: and yet them ſelues confeſſe, that whyle they be out of their Lande, their Law can not haue his practiſe: and that they are bounde to affyrmatiue commaundementes, only in thynges about their body, as *Phylacteries*, ‡ and poſt-writinges: The Lord in Moſes, *Deut.* 28. and in the Goſpell, *Math.* 23. leauyng an vnchangeable decree for a perpetuall deſolation, doth playnely tell them: that *Sems* tentes hauing receyued *Iapheth* into the ſame dwelling, muſt be enlarged on the right and on the left hande: that they may dwell in deſolate Cities ouer all the worlde, and buylde a larger *Ieruſalem* then that where *Sem* dwelt. Wherefore it is a great imper-

Apo. 13.

* Ramban in Halachoth Ieſode Thora. Cha. 9. and in their dayly Creede, called any Maamin: that is, I beleue.

‡ In N. Salom pag. 3. out of Ramban: there Mezuzoth doth meane writing vpon poſtes this: Iehouah our God Iehouah is one.

imperfection in vs, that in so weighty a cause Christians shoulde be founde vnskilfull: vnable to expresse the open prophecies, for the open place, and continuance of Sems Citie: and also for the perpetuall Desolation, and the vse of that Prophecy. If for the fyrst poynt we be founde ignorant, where Sems tentes were: we shall neuer cleerely conclude agaynst them, when Sems tentes lose their glory. Though our foolysh deuotion towardes Ierusalem, in that Pilgrimages be continued thyther: and we do not openly professe that place a burden of impietie, ouerflowen with an eternal Desolation: *Ramban* a Iew, writing vpon *Leu.* 26. sheweth him selfe stroken with blindnesse and astonyshment of hart. For he sayth, that God wyll not suffer *Chanaan* to be replenished with *Heathen*: because God doth (forsoth) reserue it for *Israel* to returne thyther. Because these poore soules are not mad enough of them selues, Poppishe superstition wylbe pricking them forwarde: which as it is bad, not limityng the ende and tearme of Sems house: so let vs not be founde vncertayne for the first places of it. Concernyng Mount Sion, how ancient the dwelling of the holy Fathers haue been there, the same is spoken of *Hebrew* doctors, that the old *Latines* haue deliuered vnto vs. *Rabbi Moses Ben Maimon* sayth*: It is a tradition holden of all handes, that the place where *Dauid* and *Salomon* buylt the Temple in the floore of *Arauna*, the same is the place where *Abraham* buylt the Alter, and bounde *Isaak* vpon it: and the same is the place where *Noah* buylt, when he came out of the Arke: and there was the Alter where *Kain* and *Abel* offered: where also the first *Adam* offered, soone after that he was created. Then if this be holden true, the seconde *ADAM* finished his course, where the first Adam began his. By this we may vnderstande, that the Apostle woulde not hope to perswade the Iewes of any to dwell at Salem but Sem in those dayes: seeyng this was their vniuersall opinion, and so fit for helpe of memory for the story. And this much for the place Salem.

* Booke. 6. Halachoth Beth-habbechira. cha. 2.

Sem is the Sacrificer.

Most certayne of all notes poynting at Sem, is the Sacrificehood: which though I haue touched already tymes, one, two, three, yea and the fourth (as *Plato* phrazeth in *Timæo*.) I must somewhat yet handle it a new: and ioyntly with it the continuance, without beginnyng of dayes, or ende of lyfe. As the Sonne of God tooke not of hym selfe the function of Sacrificer, but was called by him who said, Thou art a Sacrificer for euer, after the order of *Melchisedek*: So neyther woulde Moses haue vs to thynke that Melchisedek had not a caller, or had an obscure callyng: But this open callyng and warranted in story, and the highest that wordes coulde expresse, was fastened by Noah vpon Sem: wherefore it must needes be, that he woulde holde it, and not yeelde his honour vnto any other. The Lorde was not ashamed to be called the God of *Sem* in his lyfe tyme, yea and in his young yeeres, in respect of his whole age: Iapheth his elder brother being a Prophet, as the Iewes rightly thinke, and perswaded by God to preferre Sems tentes. Now yf Iapheth were his inferiour, woulde Moses haue vs to thinke any other man his superiour, to represent a Sacrificehood of lyfe vndissolued? Neyther Moses nor the Apostle woulde euer wyth any such thought to climme into our heades. And seeing the Mightie, the most High, would be described by an adiunct of his seruant, and after his name the God of Sem: it cannot stande with reason that than Sem being alyue, an other and not Sem should haue the highest place in worshyp of the most High, the God of Sem. *A learned Hebrew woulde not despise this reason also, that God in Moses is called in Hebrew the Shem (that is Name) the great and the terrible. And so the Iewes to this day call God the Name. Wherefore the man also called Name, or Shem, was fittest for this name and honour, to be knowen by a generall name: Noah foreseeing, and in his name foretelling, how in tyme he shoulde not be named but by a generall name IVST-King, sacrificer

*The worde Shem, or Sem with additions, is God's name in Hebr. Leu. 24, 11. Deut. 28, 58.

sacrificer to the great & tirrible Name. Sem the Father of our Lord, Sem of whom yet lyuing God would be named the God of Sem, Sem the Prophet, Sem who doubtles was a religious sacrificer, Sem the fyrst King, Sem & Sem only was then greater then Abraham the Patriarch, of whom being dead, God is named, the God of *Abraham*: greater then Abraham the Prophet, the buylder of Alters, the sacrificer of Isaak, and the Prince of God: Sem in euery degree is before him: But now we view Sacrificehood. Abraham was the sonne of an Idolatrer once: but none of Sems fathers worshypped strange Goddes. Also his lyfe being without recorde of blemishe, he was fittest to vse the highest office. The other is a most high honour, that he had fathers in order in such honour: yet his two heathren matched him in that. But with godlynes to winne the prerogatiue from his elder brother, to haue the faythfull discent, vntyll his God came in the flesh: this was an vnspeakeable glory: as that all the worlde should looke vnto his Tentes. But as The VVorde comming in the flesh, came vnto his owne, but his owne receyued hym not: So Sem, whom Chanaan shoulde serue, was to Chanaan vnknowen, who was his father, or his mother: when was the beginning of his dayes, or the ende of his life. The men of the worlde then without knowledge of God of the creation, of the beginnyng of the continuing of man, coulde not in their fables come neare the antiquitie of Sems byrth. A lytle weigh their wayes. They who replenished Attens pleade, that there the earth did first peelde vp Men. Wise *Socrates* in his tyme was no wyser then so to thinke. The Riuers Ladon and Iaon in Moræa may well be thought memorialles in name of Laud or Lud, and Iauan. *Eustathius* from Greekes, recordeth that there they sayde men fyrst sprang. ‡*Herodotus* telleth a chyldysh tale of Chyldren that heard no voyce of men: who were kept so, that they myght be marked what language they woulde speake:

Iohn. 1.

Sem elder then Heathen gods. Plat. in Epitaphio. Dionys. Alex. and Eust.

‡ In Euterpe.

Bek they first spake: (in Egypt it was done) and the king learned that Bek in the Phrygian language was Bread: And thereupon a conclusion was gathered, that the Phrygians were the most ancient people. Seeing Englyshmen bake Bread, they myght as well make vs eldest. *Trogus Pompeius* wrote of a contention betwixt Egyptians and Scythians for ancienty full of babyshnesse. The Ethiopians of Cush, in *Diodorus Siculus*, thought that all the earth beyng couered once with water, the Sunne did fyrst dry vp theyr Countrey, and men out of the Mudde fyrst bred there. And in Arabia, Allat is their God, as *Herodotus* recordeth: he seemeth to be Chaula or Euila the sonne of Cush. For that cause I thynke the *Septuagint* translated the name ‡ Euilat, putting a.t. to the worde: that Grammer neyther required, nor permitted. But they would teach the Heathen of their forged Goddes. Phayt or Phut § was holden to be Phaeton, begotten by the Sunne: and as the hot Lybea was an intemperate Zone, so they faine that he drove the Charot of the Sunnes lampe out of course. Anubis in *Egypt* of Anum or Anub, Chams nephew, was their God. And commonly it was holden, that the earth bare Iapheth, Cham, and the buylders against Heauen. Such was their blyndnes. Moses knowyng very well how the Gods of the Heathen, and their most ancient monumentes of Riuers, Mountaynes, Towers, Countreys, Goddes, and Fables, (sauing some few of Adam) skant matched Sems first peres: describeth Sem (keeping his name close) in such sort as Chanaan vnderstoode his case. For in him Melchisedek hath, as the Apostle doth teach vs to marke, no beginning of dayes, nor ende of lyfe. Now simply it is no wonder for a man to be in Scripture, for the open phrase without father, without mother, without beginnyng of dayes, without ende of lyfe. So are Pilate and Tiberius, Annas and Cayphas, whose * name doth rot, and they † lie in sorrow: And it is rather a baseness then an honour simply to be recorded.

‡ Euilat is in LL. VV. the common copies, noted in Sixtus quintus edition. 1. Chr. 1. though in his text, and some others it be altered: belike by some that marueyled at the strangenes of the matter. But as Ioinan is for Iauen, to shewe that the Iones came of them, so I doubt not but Euilat was for Euila for the lyke consideration.

§ Iohn Lucidus.

* Pro. 10, 7.
† Esa. 50, 11.

recorded. But when a man well knowen, as a priuate man is sodenly in the stile of the story, set downe as a stranger, full of royall maiesty, by a new name, vnknowen to them that lyued about him, and to such as read his story: vnlesse it be some Angel, one of a thousande, as Elihu tearmeth godly Preachers, the case of such a man is to be considered, and is lyke to conteyne long speech, and hard. Such is the case of Sem. What Infidel would* beleeue that Sem borne before the Deluge, weakened a quarter of mans former age, by it: yet by worshypping EL ELION, kept a Language originall, kept, almost only, true religion, sawe mens age agayne halfed, saw not three ages, as Nestor in Homer, but ten ages in the Male line: what infidell would thinke that in the tenth age Sem shoulde seale the blessing to Abraham? Moses full of the most wyse spirite, coulde both mocke the mockers, and make the same wordes seene to the Godly whyter then the Snowe, of any Vlisses eloquence. He doth not onely shew how much, or rather how nothing the wicked vnderstoode that then were alyue, or the wicked would that should reade his booke afterwardes: but also most liuely teacheth the Godly the summe of the Gospell, in that the blessing of the blessed God of Sem, is in Sems lyke geued to Abraham: in whose Seede (not seedes, but seede, as of one, who is *CHRIST*) all Families of the earth should be blessed. So the doctrine of lyfe euerlasting is opened, that Christ that seede of Abraham after the flesh, is the God of Sem after the spirite of sanctification.

* Yf Moses writing had not first made it common amongst the faythfull.

Homer Il. 3. 1 vers. 222.

This was the counsell of the Apostle wryting to the Hebrewes, to shew how the Sonne was made heyre of all: by whom God made the worlde. Who in *Esa.* 4. beyng *Zemach Iehouah* to glory, a bright spring, and *Iehouah* that washeth away the vncleannes of the daughters of *Sion*: Being in *Exod.* the Angel that hath within him the name of God: Being in *Genesis*, *Elohim*, that by speaking made and vpholdeth all: Being *Psal.* 110. the Lord of *Dauid*, sitting

Heb. 1, 3. Zach. 3, 8. in the. 70. & Luk. 1, 78.

sitting on the right hande of God: and an eternall sacrificer after the order of *Melcisedek*: is honoured by the Apostle, with most goodly speches: as fayrer then the sonnes of *Adam*. For he from those places tearmeth him the brightnes of glory, the Character or grauen forme of Gods person: carying all by the worde of his power: by him selfe a clenser of our sinnes, and a sitter on the ryght hande of God on high. Now the Iewes coulde hardly be called to an higher manifesting of the Redeemer, then the bare speeches to Abraham at the fyrst sight conteyned: and were dull in hearyng, that God was in Chryst, reconcilyng the worlde vnto him selfe. Wherefore the Apostle by Melchisedek, would drawe them to the God of Sem, and to the great mysterie of Religion, that God was manifested in the flesshe. Many others through all ages in their storyes beare a shadowe of those thinges, which in Chryst should be more notable. As Adam, in deriuing his case vpon the many: that is, all: Abel in innocent martirdome: Enoch in ascending: Noah in sauing the worlde by waters: Abraham in large fatherhood: Isaak in yeeldyng him selfe to a sacrifice, Iacob in vigilant shepardy, Ioseph in sauyng his brethren, in price of sickles by Iudas, and his restraynt betweene two, one saued, the other perishing: Moses in faythfulnesse ouer the house: Aron in sacrificehood, called the Chryst: the sonne of Nun in sauing into that Rest: altered therefore in name from Oseah to be called Iesus: Samson in destroying many enimies by his owne death: Dauid in a stoute kingdome: Salomon in a peaceable: and I see not why Cyrus may not also be ioyned for his office, though his fayth be lesse certayne: yet because he set Israel free, and woulde haue buylt the Temple on his charges, therein he bare the forme of a deliuerer: As all these had foreshadowes of a body to come, performyng a better thyng answerable: so well might a man looke that Sem the rarest, or onely for glorious phrase of Blessing, shoulde not be left

Rom. 5, 14.
Heb. 12, 24.
Gen. 5, 23.
1. Pet. 3, 21.
Heb. 11.
Gen. 17, 5.
Rom. 4, 17.
Esa. 9, 6.
Gen. 31, 40.
Rom. 8, 32.
Num. 12, 7.
Heb. 3, 2.
Leuit. 4.
Num. 13, 17.
Iudg. 16, 30.
Esay. 45, 1.
Ezr. 1, 1.
and. 6, 3.

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A treatise of Melchisedek.

in meaner degree. Therefore the matter in his story doth ring and roare, how in obscuritie he is glorious: who in style, being knowen Sem, blessed openly from his blessed God: recorded for all the time of his life, first in that kinde vnrecorded, as touching dying, appointed to that dwelling place whence Nations shoulde learne Religion, deriued vnto his tenth descent, finding a man ordeyned to the succession of blessing: Sodenly commeth on a stranger in a famous name of a iust King, to make him vnknowne to the blynde worlde: such an one as none myght holde for beginnyng of dayes, for ende of lyfe, or yet for father, mother, or kinred, to be a Chanaanite: and to speciall purpose a Sacrificer without recorde of ende: to represent by sequell of matter offering it selfe, euen the sonne of God, that king of Iustice & Peace, without Father in his manhood, without Mother in his Diuinitie, without kinred for acceptation, and yet for euer continuyng a Sacrificer. So an history one and the same becommeth a blacke cloude to Chanaanites, and cleere to such as take both will and leasure to view the cloude that might conduct to folowe God.

Iohn. 1. 10. and 11.

Upon mention of Agedues, I may ioyne § Succession. Sem only of all liuing with Abraham, is recorded to haue seene the olde worlde. Beyonde record, we may affirme no exceeding olde age. Noah was dead before Abraham was borne. Sem might tell from two men, Lamech and Methuselah, who both liued in Adams dayes, the stories from the beginnyng vntyll his tyme by hearyng: and the later by his owne sight, of prophannesse, of religion, of the wrath, of mercy. Such treasure hid in Sems breast, holdyng the glory of God, woulde seeme more precious then any wall of Iasper or Christall, to beholde the defence of God cleere in the middest of the enemies. Iob woulde not so much esteeme of any * Coxall or ‡ Chabaz, as Abraham woulde of Sems authority to dryue away Serpentes, such as Nachor his brother, and Ismael his sonne were, despising

§ Without Sem, succession of doctrine hath no record.

* Heb Ramoth, by the high colour holden to be Corall, as I gesse from Orpheus, in couralio. 57.

‡ Heb. Gabish, in Orpheus I reade Chabazios, by notation it should be like an hayle stone. In Greke also called Chalazias. Plin. booke. 37 Cha. 11.

the wordes of the Blessing. By Sem, Abraham and Lot myght instruct Isaak, who by them myght be brought to see Sem: that foure workemen, foure iust men, of whom Heathen come and not Israel onely, meetyng at Salem, myght begin the buyldyng of the high Ierusalem, where in time all their Families should haue a glorious dwellyng. They though then fewe woulde tell how their chyldren shoulde be taught by Iehouah, when of them he toke flesshe, how they shoulde haue plentie of peace (or Salom) in the high Salem, being setled in Iustice: and their teaching then amongst Heathen, was a precious buylding, where stones were layde with ornamentes: the foundation of Saphir, the windowes of Emeraud, and their gates with flamyng stones. I more willingly vse these tearmes, by imitation of Esay. 54. wherein he telleth of the Heathens callyng: For that the state of vs now is very like theirs: the partition wall, of circumcision and Moses ceremonies, being so broken downe as yf it neuer had been buylt. Moreouer the doctrine of Moses deliuered in twelue Precious stones, wherein were grauen the names of the twelue sonnes of Israel, not onely to be in remembraunce before God, but also to teach their chyldren to holde the precious gyft of fayth, as their Fathers did: moueth vs to consider that the lyke were worne not vpon, but within Sems brest before: who had lyued in the dayes of so many seuerall fathers, and was a high Sacrificer, bearyng *Vrim* and *Thummim*, the forme of hollsome wordes, Fayth and Loue, within his brest. When Isaak shoulde heare him teach of Gods loue towardes the worlde, how he woulde geue his onely Sonne for man: he shoulde be prepared before he knew his owne case, to geue him selfe to God, at the commaundement of his owne Father. And well might Sem be faygned to haue two *Onyx* stones on his shoulders: the one hauing this engrauement: The seede of the woman: the other hauing this, Iehouah Elohe Sem. These poyntes

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be more precious then any Stone. For afterwardes by these the white stone, with a name which none knoweth but the receyuer, shalbe geuen to such as fight for these two Powlyes. When Sem shoulde teach Abraham how Christ shoulde come to his owne, but his owne woulde not receyue him: he myght see a stampe of that in Sem, who being amongst his owne, was not glorious but to such as God shewe vnto him, despised and reiected for speaking of Religion. Iohn. 1.

Now two thinges yet remayne to be handled: The one a common saying of the Iewes: from the *Babylonian Talmud*, which often afore I haue mentioned. Theother in what speciall meanyng the nation of the Iewes beareth blame for duines of heatyng. Both which cleere the cause. They say, from this house. 6000. yeres the worlde stands. 2000. *Tobu* (or before the Law) 2000. in the Law. 2000. in the dayes of Messias: which is by interpretation Christ. By *Tobu* they meane a vacuity of ornament, in the rate of commaundementes, borowing the terme from *Genesis* the first Chapter, where the Earth is sayd to be *Tobu*, that is, voyde. Now by the Law they meane not that which commonly men woulde thinke, Moses law. For long after that was geuen: but they meane the commaundement of Circumcision, or any thing that God commaunded Abraham. The law of Fayth standeth rather in a narration, then in a forme of imperatiue speech: which being tolde but in Adams and Sems tyme, for common and open recorde, they who knew not Christ, coulde neuer knowe whom Melchisedek coulde represent: and they who knew the preferment of Sem, woulde soone knowe why he shoulde be lykened to the sonne of God. Sacrifices doubtles were commaunded: but no expresse worde is written so, that men myght be forced more to the law of Fayth: which they that knewe not, thought all a *Tobu*, or emptinesse, vntyll Abraham, that euen Sem in all his royaltie and office, coulde not shewe

Massecheth Sanadrin, Cha. Chelek. pa. 97. line, the last.

Abraham had the Promyse in 2083. Ierusalē was destroyed at. 4000. How neare. 6000. the worlde shal ende, God only knoweth certaynely: men can but gesse, by lyke reuolutions.

them an eternall Redeemer. So for the other poynt, of Dulnes in hearyng. The Lord woulde neuer blame the Iewes Nation for ignorance in the Prophetes language, open sayinges, as Therig (that they call the. 613. commaundementes) nor for the tymes, wherein for all knottes they yet haue the trueth, nor for the place whyther Christ was to come, nor for the families recorded: who doubtles at that day agreed with S. Matthew and S. Luke: though they woulde neyther commende them, nor keepe a recorde of theyr owne: they neuer durst resist them. For these poyntes whereupon the Scripture to vs seemeth sealed with seauen seales, for want of dayly readyng, wherein we should be occupied: The Nation most cunnyng in these poyntes, touchyng the open phrase, shoulde not be blamed: but for the close lyse skattered through all these sayinges, the Scripture blameth for dulnesse of hearyng touchyng Christ, for his person and his office. For the whole worlde by losse of Millions, dayly finde this a great secrete: how God was manifested in the flesshe, was iustified in the spirite, was seene of Angelles, was preached in the world, was beleeued of nations, was taken vp in glory. The *Turkes*, *Iewes*, and all other Infidelles, they heare this: but they heare these poyntes dully. Though in the two thousande yeeres of *Iobu*, no expressed sayinges for Religion, to continue are witten, but for these poyntes, of the Seede that shoulde ouercome the Serpent: and of the blessed God of *Sem*. By neglect of the first, came impietie in all kindes, and thereupon the Flood. The flouryng of Sems blessing buylt Babel, to make a Shem or Name: and that hyndde the shame of Languages. Before Abraham and Moses, this was a deepe poynt. And after in expressed wordes, it is the ende of the Law. For Moses *Leu.* 26. describing perfect recompence of Iustice, speaketh of plenty in Corne, V Vine, Peace, and such: and of the placyng of God. Tabernacle amongst vs: (which poyntes, *Amoz.* 9. *S. Luke*

Tau. Resh. Iod ad Gimel in Arithmetique make. 613. which number of letters they finde. Exo. 20. for the spech of the Lord in the Law, and in memory of that haue gathered the Commaūdementes. 613. full blindly enough: omitting the article for Christe, holden in their beliefe: and appoynting no law for beliefe in him, which was the ende of the Law.

That the words of God, for fayth in Christ, shoulde be better marked, lytle els for 2000. yeeres is written.

A treatise of Melchisedek.

S. *Luk.* 1. and *Apo.* 21. turne to Christ) and neuer enclyneth towards any story in men, for perfourming any such thing: but contrary, in the punishmentes for breaking. Moses fore-telleth their story, vntyll they are in Babylon. 70. yeeres, and how they wyll confesse their sinnes, and the sinnes of their Fathers: and telleth how God will remember his Couenant with Iacob, Isaak, and Abraham: and that he brought them out of the land of Egypt. This doth Moses tell. Daniel sheweth the perfourmance. He when the Captiuitie was ended, confesseth his sinne, and the sinne of his Fathers, and that euery curse written by Moses had taken effect from the iust God: and notwithstandyng that God would remember how he brought his people from Egypt. Hereupon God doth worke for vs woonderfull thynges. He sendeth an Angel to Daniel to teach him vnderstanding: who did so, as he him selfe recordeth for more certayntie, that we shoulde take his wordes in that meanyng as he him selfe tooke them, and not be wyser then Daniel. He calleth the Prophet that gaue God holy prayse of iustice and truely, Delight it selfe, *Chamudoth* in Hebrew, and telleth that the worde came foorth at the beginnyng of his prayer: (Now he prayed for returne to buylde Ierusalem) and from the outgoing of that worde, vnto Messias the king most holy, brynging in Iustice eternal, to ende Sacrifice, to seale vision and Prophet. 490. yeeres exactly were pared out: and thereupon *Ierusalem* shoulde be destroyed. This he tolde: but who did looke so farre to the ende of the Law?

As Moses face did shyne to such as coulde looke vpon it: so doth his doctrine shyne to such as pursue the tenour of it. Yet none can come to the ende of it, nor remoue the couerynge from their hart: but such as the Father doth turne and draw vnto the Sonne. After the Lord had long taught, lytle coulde men looke into the person of Christe. They thought him to be Iohn Baptist, Elias, Ieremy, or one of

the Prophets, but could not know the King Holy of Holy: therein they were styll dull of hearyng. Neyther coulde any of the Scribes and Pharises assembled, tel how Christ was both Lord and Sonne of *Dauid*. Let vs come to the Apostles them selues, how skantly they knewe Christe: Peter doth confesse, that he was Christ the Sonne of the lyuing God: but the thunder of his power agaynst Satan by his death, that he did not vnderstande. For when the Lord sayd: that he shoulde be killed, and ryse agayne the thyrde day, he was not now *Symeon Bar Iona*: a ryght hearer of Ionas case: what shoulde be answereable to Ionas, lying in the Whales belly three dayes and three nyghtes: but sayd, *Chos ve shalom*: in our phase, God forbid: being a Satan, a stumbling blocke, not conceyuing the thynges of God. Let vs consider how dull we our selues are, for the worde Rocke. That worde in the Prophetes diuinity, and in the Apostles phase, and course of the demaunde of Christ, importeth God. So the *Septuagint* translate the terme ZVR, that is Rocke, by tearme *Theos*, God. And this sentence twise telleth vs that playnely: there is no *Zur*, Rocke, but Iehouah. And S. Paul called Christ the Rocke: and our Lord sealeth vp the Disciples answere, how he him selfe is the most Holy, the Rocke: who wyll performe vision and Prophet, by whom alwayes came forgeuenes of sinnes. In the poynt the sharpest edge wyll soone turne aside. The Romistes do not onely there turne to Peter the name neuer bestowed but vpon God, but do the lyke in *Gen* 3. saying, She (not *HE*) shall bruise the head. Though the masculine gender be past all doubt in the Hebrew. These deepe sayinges they mocked, before the Flood, and at Babels worke. And when Christ graunted, that he was the Sonne of God: they made that the occasion of his death. Moreouer when S. Stephen sayd, That Iesus of *Nazareth* woulde destroy that place, and alter the lawes that *Moses* gaue: what had he then spoken more then

*Deu. 32, 4, 15. 18. 30. 31. and 2. Sam. 22. 1 Cor. 10. and Psal. 8. 19. 28. 31. 62. 71. 73. 78. 89. 92. 94. 95. 144.

Gabriel

Gabriel spake, That Christ woulde destroy Citie and Sanctuarie: and finishe Sacrifice & Offering? And where it is in Moses sayd, that his lawes should continue *Le Olam*, continually: It falleth out most fitly in this cause. For *Olam* signifieth a Jubilee. Now Jubilees continued not beyonde our Lord his death: but the last fell out in the same yeere, that Holy yere, the acceptable time, when he brought vs into our Rest. For particuler declaration of that, an other tyme must be taken, and for Moses further meanyng, to be opened. For ẏ present matter touching dulnesse of hearing, it was spoken doubtles of not vnderstandyng Melchisedek representing the Sonne of God: which representation, how woulde that Nation euer haue looked for in a Chanaanite, whereas in Sem graunted by them to figure Christ, and in most manifest Scriptures, they woulde rather stop their eares, then heare that poynt? Thus all that is spoken of Melchisedek, shineth in Sems cause: and it can not be, that any other then alyue, shoulde be thought equall in the kinde. Sem is the honour of Kinges, for antiquity, and iustice: ended his dwelling at Salem, whence Religion sprang to our Fathers: was the worthiest Sacrificer to his God, was vnborne in the worlde now, vndead in the memory of most that saw him blesse Abraham, vndying in description of his age: besides the maner of spech before vsed, to the astonyshment of men. Sem onely coulde tell Abraham and Isaak, the storyes of Adam, from the mouth of Lamech and his father Methuselah: onely by the *Iewes* graunt agaynst the *Iewes* can be brought, a keeper of the worlde from *Tohu*, by his owne eares testimony, as knowing the law of Fayth before Abraham. Sem onely had before a promyse, wherein the learned *Iewes* woulde be dull of hearyng, and was meete to be lykened to the Sonne of God in his case then. And neuer was any King more strengthened to a Kingdome by Warriers, then Sem is by argumentes, to be Melchisedek. This I had to speake of

Melchi-

A treatise of Melchisedek.

Melchisedek, styred vp first to defence by speech of a Learned brother, who taught the same, and of some was blamed. Afterwardes I wrote in fewe lynes the effect of all this, sufficient (as I supposed) to stay the vnstayed: and so I founde, that in many it tooke place. One Learned man otherwayes mynded, wrote what he thought good to an other conclusion. His, and myne, I willingly commende to the iudgement of the Godly: that the trueth may take place to common agreement, in buyldyng the kingdome of Iustice in Peace.

FINIS.

Hebrew *Rabbines*, or *Rabbine* workes, cited in this booke for *Sem* or *Melchisedek*: whose whole workes, from *Venice*, or *Francfurt*, Studentes may haue.

1. *Aben Ezra.*
2. *Abrabbaneel.*
3. *Abraham Ben Isaak in Nauath Salom.*
4. *Abraham Zakuto* autor *Sepher Iuchasim.*
5. *Abraham Perizol.*
6. *Baal Aruch.*
7. *Baal Hatturim.*
8. *Dauid Kimchi.*
9. *Elias Mizrachi.*
10. *Isaak Ben Arama.*
11. *Leui Ben Gerson.*
12. *Menachem* vpon Moses.
13. *Midras Bereshith.*
14. *Midras Tillin.*
15. *Moses ben Maymon*, or *Rambam.*
16. *Moses ben Nachaman*, or *Ramban.*
17. *Perush Col millah Kasha*: that is, an exposition vpon euery hard worde.
18. *Salomoh Larchi.*
19. *Seder Olam Rabbah.*
20. *Symeon ben Iochai*: he is cited in the *Babylonian Talmud*: but is farre elder in *Zakuto, in Sepher Iuchasin*: as of S. *Pauls* age.
21. *Talmud Babylonia*, printed at *Basil*: and from *Sucha, Nedarin, Sanedrin.*
22. *Tanchumah.*

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